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For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. II.

MY first Sketch having been favourably received, I shall now proceed to state more fully than I did in the last number the history of those authorized works, on the subject of religion, which were published during the reign of Henry VIII. The first, to which it is necessary to call the reader's attention, appeared in the year 1536, and consisted of ten articles, some concerning faith, and some concerning ceremonies. These articles, as I stated in my last paper, were drawn up by the Convocation, and ordered to be subscribed by all the clergy. They were also recommended by the King, in a prefatory address, to all his subjects, as agreeable to God's laws, and proper for the establishment of peace and concord. "The said Articles," he observes, "be divided into two sorts, whereof the one part" (viz. the five first) "containeth such as be commanded expressly by God, and be necessary to our salvation; and the other" (viz. the five last) "containeth such things as have been of long continuance, for a decent order and honest polity, prudently instituted and used in the Church of our realm, and be for that same purpose and end to be observed and kept accordingly, although they be not expressly commanded of God, nor necessary to our salvation."

In Fuller's Church History these Articles are inserted at full length, and as they mark a very important æra in the progress of the Reformation, no apology seems requisite for giving a detailed abstract of them.

The first is intitled, "*The principal Articles concerning our Faith.*" Here all those things are ordered to be believed, and defended as true, which are "comprehended in the whole body and canon of the Bible, and also in the three creeds, viz. the Apostles, the Nicene, and the Athanasian. The clergy and people "ought, and must, repute, hold, and take, all the same things for the most holy, most sure, and most certain and infallible Words of God; and such as neither ought nor can be altered or cancelled by any contrary opinion or authority;" interpreting them agreeably to the import of the words and the holy approved doctrines of the Church. They must also believe all the articles of faith contained in these creeds, "to be so necessary to be believed for man's salvation; that whosoever, being taught, will not believe them, or will obstinately affirm the contrary of them, he or they cannot be the very members of Christ and his spouse the Church, but be very infidels or heretics, and members of the devil, with whom they shall be perpetually damned: and they must keep the same words in which the creeds are now expressed, and reject all the opinions contrary to them, which were condemned in the four holy Councils of Nice, Constantinople, Ephesus, and Calcedon.

2. "*The Sacrament of Baptism.*" This Sacrament was instituted and ordained by Jesus Christ, "as a thing necessary for the attaining of everlasting life."—"It is offered unto all, as well infants, as such as have the use of reason, that by Baptism they shall have remission of sins, and the grace and favour of God, according to the saying of Christ, *whosoever believeth and is baptized shall be saved*. The promise of grace and everlasting life pertaineth, not only to such as have the use of reason, but to infants: they ought therefore to be baptized;" for by baptism they "be made the very sons and children of God, insomuch as children dying in their infancy shall undoubtedly be sav-

ed thereby, and else not."—"Infants must needs be christened because they be born in original sin, which sin must needs be remitted, which cannot be done but by the Sacrament of Baptism, whereby they receive the Holy Ghost which exerciseth his grace in them, and cleanseth them from sin by his most secret operation." No one once baptized ought to be baptized again. The opinions of the Anabaptists and Pelagians are utterly to be condemned. All having the use of reason, and desiring to be baptized, "shall, by virtue of that Holy Sacrament, obtain the remission of all their sins, if they shall come thereunto perfectly and truly repentant, and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the articles of our faith;" "if they shall also have firm credence and truth in the promise of God," viz. "that in and by this Sacrament God the Father giveth unto them, for his Son Jesus Christ's sake, remission of all their sins and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God."

3. "*The Sacrament of Penance*"—"was instituted of Christ in the New Testament as a thing necessary for man's salvation, that no man, which after his baptism is fallen again, and hath committed deadly sin, can, without the same, be saved and attain everlasting life." Without Penance those who sin after Baptism "shall undoubtedly be damned:" but if they convert themselves and do the required Penance, they shall be pardoned and saved. This Sacrament of perfect Penance consists of "*contrition, confession, amendment of the former life, and a new obedient reconciliation unto the laws and will of God, (i. e.)* exterior acts or works of charity," in other words, "*the worthy fruits of Penance.*" Contrition consists in a knowledge of the filthiness of his sin, produced in the penitent by considering the laws of God; in a conscientious feeling that God is displeased with him for it; in great sorrow and inward shame for having offended God; and in great fear of God's anger: to all which "must succeed and be joined a certain faith, trust, and confidence of the mercy and goodness of God, whereby the penitent must conceive certain hope and faith that God will forgive him his sins, and repute him justified, and of the number of his elect children, not for the worthiness of any work or merit done by him, but for the only merits of the blood and passion of our Saviour Jesus Christ *." This certain faith and hope is gotten by applying Christ's promises; in order to which auricular confession is necessary, if it can be had, as well as absolution by a priest. "The words of absolution pronounced by the priest are spoken by the authority given to him by Christ in the Gospel; and men ought and must give no less faith and credence to them than they would give unto the very words and voice of God himself, if he should speak unto us out of heaven." By auricular confession and absolution, therefore, the conscience, when grieved with mortal sin, attains certain consolation. Although Christ and his death are the sufficient oblation, sacrifice, satisfaction, and recompence for which God remits to all sinners, not only their sin but also eternal pain due for the same; yet all true penitents will bring forth the fruits of Penance, *i. e.* prayer, fasting, and alms deeds; and must make restitution and reparation for injuries; and must do all other good works of mercy and charity; and express their obedient will in fulfilling of God's commandments outwardly, according to their ability, or else they shall never be saved: for these works are necessary to salvation, and every penitent man is required to perform the same whenever he has time, power, and occasion. "By Penance, and such good works of the same, we shall not only obtain everlasting life, but also deserve remission or mitigation of present pains and afflictions in this world."

4. "*The Sacrament of the Altar.*"—"Under the form and figure of bread and wine," seen by outward senses, "is verily, substantially, and really, contained and comprehended the very self-same body and blood of Christ which was born of the Virgin Mary, and suffered upon the Cross for our redemption;" which is also in the very substance received of all them which receive the said Sacrament. Every man, therefore, ought to prove

* The doctrine of assurance, it will hence be seen, is at least not a new doctrine.

and examine himself before he shall receive the same.

5. "Justification signifieth remission of our sins, and our acceptation and reconciliation into the grace and favour of God, *i. e.* our perfect renovation in Christ. Sinners attain it by contrition and faith joined with charity." Not as though any of these merit justification: "for the only mercy and grace of the Father promised freely unto us for his Son's sake, and the merits of his blood and passion are the only sufficient and worthy causes thereof:" and yet, in order to justification, "God requireth to be in us not only inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motions, which must necessarily concur in remission of sins, *i. e.* our justification:" but also that after we be justified, he commandeth that we must have good works of charity and obedience towards God in outwardly fulfilling all his commandments. For though acceptation to everlasting life be conjoined with justification, yet our good works are necessary to the attaining of the former. And being justified, it is our necessary duty to do good works: not only outward and civil works, but inward and spiritual graces, *i. e.* "to dread and fear God, to love God, to have firm confidence and trust in God, to invocate and call upon God, to have patience in all adversities, to hate sin, and to have certain purpose and will not to sin again, and such other like motions and virtues."

The remaining Five Articles are "concerning the laudable ceremonies used in the Church of Christ." And

1. "*As touching Images.*" Images having been abused, the people must be taught how to use them, viz. as representers of virtue and good example, as stirrers up, especially the images of Christ and our Lady, of men's minds, making men to lament their sins. It, therefore, is meet that they should stand in the Churches; but they ought in no wise to be worshipped, not even the images of Christ, of the Cross, of our Lady, or of any other saint beside.

2. *Saints are to be honoured,* (but not with that confidence and honour which are only due to God) as the "elect persons of Christ," who "already do reign in glory with Christ;" as examples of "virtue and goodness;" and as the advancers of our prayers and demands unto Christ, and in no other way.

3. "*As touching praying to Saints.*" —"Though grace and salvation cannot be obtained but of God only, by the mediation of Christ, who is the only sufficient Mediator for our sins, yet it is very laudable to pray to saints in heaven everlastingly living, whose charity is ever permanent, to be intercessors, and to pray for and with us unto Almighty God," so that it be done without vain superstition.

4. "*As concerning Rites and Ceremonies,*" such as the usual *vestments, sprinkling of holy water, giving of holy bread, bearing of candles* on Candlemas-day, *giving of ashes* on Ash Wednesday, *bearing of Palms* on Palm Sunday, *creeping to the cross* and humbling ourselves before it on Good Friday, the *hallowing of the font,* and other such like exorcisms and benedictions, and laudable customs; they are not to be contemned and cast away, but used and continued, although none of them have power to remit sin, but only to stir and lift up our minds unto God.

5. "*Of Purgatory.*" It is a good and charitable deed to *pray for souls departed,* and to give alms to others to pray for them. But as the place where they be, and the kind of pains, are uncertain, we remit this and all other things to Almighty God, to whose mercy it is meet that we should commend them. Wherefore the abuses advanced under the name of purgatory, must clearly be put away.

These articles, though they shew the small progress which the Reformation had hitherto made in England, yet prove that the light of the Gospel was beginning to penetrate those thick clouds of idolatry, superstition, and ignorance, which had so long enveloped the nation. "The Institution of a Christian Man," which appeared in the following year, 1537, and which, in addition to the various points embraced by the Articles, contained an Exposition of the Lord's Prayer, the Creed, and the Ten Commandments, was of considerable use in promoting a more general knowledge of true religion: but of this work enough has been said in the last number (p. 197).

In 1538, the Holy Scriptures were first published by authority, and exposed to common sale. A proclama-

tion was issued at the same time in the King's name, commanding the clergy to provide, by a parish rate, a folio Bible for every Church, and to stir up and exhort all persons to read the same, admonishing them to avoid dispute about its meaning, and to apply to men of judgment for an explication of difficult passages. The clergy were at the same time commanded, on every Sunday and holiday in the year, to repeat and expound to their parishioners the Paternoster, the Creed, and the Ten Commandments in English, "until they shall have learned the same by rote," and to exhort and require all householders in like manner to instruct their children and servants. And no one was to be allowed to partake of "the blessed Sacrament of the Altar," who could not recite the Creed and the Lord's Prayer in English. The clergy were also required to preach at least one sermon every quarter of a year, in which "the very Gospel of Christ" should be purely and sincerely declared, and the hearers admonished to the works of charity, mercy, and faith, commanded in Scripture, and not to trust "in any other works devised by men's fantasies;" such as pilgrimages, images, reliques, &c. &c. all which as tending to idolatry and superstition were highly offensive to Almighty God, and should therefore be recanted and reproved by the preacher. To avoid idolatry, such images as should be abused to any purpose but that of reminding men of the lives and conversation of those whom the images represented were to be taken down: and no candles allowed excepting those before the Cross, the Sacrament, and the Sepulchre. Every benefice must have a resident clergyman, or curate in his stead, who should not be admitted to preach without a licence. All hinderers of the Word of God, or favourers of the Pope's power, were to be presented. Tythes were to be regularly paid by the people. The number of fast-days was also diminished; curates were left at liberty to leave out the usual suffrages to the saints; and a few other unimportant alterations were commanded to be made with respect to certain superstitious observances.

It is impossible to calculate the advantage which the cause of true religion must have derived from these injunctions. The Bible was received with the utmost joy by persons of all ranks, and the common people eagerly resorted in crowds to places where they could hear it read. "Every body, that could, bought the book, and busily read it, or got others to read it to them, if they could not themselves: and divers elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read*."

But although Popery seemed thus to have received a deadly blow, yet in the following year it revived. Cranmer had refused to consent in parliament that the money raised by the suppression of the monasteries should be applied exclusively to the King's use; a conduct which greatly displeased Henry. Some other circumstances concurred with this refusal to lessen Cranmer's interest at court†. Gardiner and his party thus obtained an ascendancy over the King, and by their means, in defiance both of Cromwell and Cranmer, an act was passed, affirming—"1. That in the Sacrament of the Altar, after consecration, no substance of bread or wine remaineth, but the natural body and blood of Christ. 2. That by the law of God the communion in both kinds is not necessary to salvation. 3. That priests, after orders received, may not marry by the law of God. 4. That vows of chastity ought to be observed. 5. That it is meet and necessary that private masses be admitted and continued in Churches. 6. That auricular confession must be frequented by people as of necessity to salvation." It was enacted, that if any one impugned the first article he should be burnt as an heretic; that whoever preached against the other articles should suffer death as felons without benefit of clergy; and that all who even spoke against them should for the second offence be judged felons. Against this act Cranmer argued in the House for three days, with much gravity, eloquence, and learning: but as the King himself undertook to con-

* Strype's Cranmer, p. 64.

† These were the death of the Queen, (Lady Jane Seymour,) and of Fox, Bishop of Hereford. The other Bishops who adhered to Cranmer were clogs rather than helps; Shaxton was proud and litigious, and Barlow indiscreet, and many of the preachers also were men of unbridled zeal.—BURNETT, p. 244.

fute the Archbishop, we need not wonder that his opposition proved unavailing*.

This cruel statute gave great joy to the Popish party, by whom it was most rigorously enforced. Strype has preserved part of a letter from a member of parliament, which strongly shews the importance attached to the act by the adherents of Popery. "And also," he says, "news here: I assure you never prince shewed himself so wise a man, so well learned, and so catholic, as the King hath done in this Parliament. With my pen I cannot express his marvellous goodness, which is come to such effect, that we shall have an act of parliament so spiritual†, that I think none shall dare say in the blessed Sacrament of the Altar doth remain either bread or wine after the consecration; nor that a priest may have a wife; nor that it is necessary to receive our Maker *sub utraque specie*, &c. And notwithstanding my Lord of Canterbury, &c. defended the contrary a long time, yet, finally, his Highness confounded them all with God's learning."—"We of the temporalty be all of one opinion."—"All in England have cause to thank God, and most heartily to rejoice of the King's godly proceedings."

The Popish zealots having succeeded thus far in their projects, next drew up a book of *Ceremonies to be used by the Church*, the object of which was to restore, while it smoothed and varnished over, the old superstitions‡. To the articles contained in this book Cranmer framed a most elaborate answer, which had the effect of procuring their rejection by the Convocation. Irritated by this successful opposition to their schemes, Gardiner and his party made the utmost exertions to ruin Cranmer, at least to bring him into disgrace with the King. And as Cromwell, who had hitherto been the great supporter of the Archbishop's measures, had fallen a victim to their arts, their hopes were naturally raised to the highest pitch. A select commission having been named by the King in the year 1540, for the purpose of inquiring into the state of religion, and framing a declaration of Christian doctrine, the commissioners drew up a set of articles which strongly favoured the old superstitions. Cranmer, however, could not be induced by any consideration to consent to their adoption, although he stood single in his opinion; and he drew up another statement, in which his own views were fully detailed. This firmness on the part of the Archbishop was the very thing which his enemies desired; expecting that the King would be so much exasperated by it as at least to send him to the Tower. When both the books, however, came to be submitted to the King for his judgment, to the great mortification of the Popish party, he decided in favour of Cranmer's work; and it was soon after published under the name of "A necessary Erudition of any Christian Man‖." Of this work I propose to give a more particular account in the next number of these Sketches. Q.

* Burnet relates that, at the King's request, Cranmer made a book of the reasons which led him to oppose the Six Articles, which was to be given to the King. The Archbishop's secretary crossing the Thames in a wherry with the book in his possession, stopped to look at a bear-baiting that was near the river. The bear broke loose into the river, and the dogs after her. They that were in the boat leaped out and left the poor secretary alone. But the bear got into the boat with the dogs about her, and sunk it. The secretary thinking his life in danger did not mind the book, which, when he had got to land, he saw floating in the river. The bearward picked it up, but before he would restore it, put it into the hands of a priest, who finding it to be a confutation of the Six Articles, told the bearward that whoever claimed it would be hanged. The secretary said that it was his Lord's book. The bearward was a spiteful Papist, and hated the Archbishop, and would not give it back, but went with it to court to deliver it to some of Cranmer's enemies. In the mean time the secretary informed Cromwell of the transaction. They went to court together, where they found the fellow with the book. Cromwell took the book out of his hand, and threatened him severely for his presumption in meddling with a privy counsellor's book.

† Men's ideas of *spirituality* have greatly changed since the days of this member of parliament.

‡ Strype's Cranmer, p. 75.

‖ This was a different work from that mentioned in the last number to have been published in 1543.

To the Editor of the Christian Observer.

I WAS much surprised by a remark which I lately met with in the writ-

ings of a respectable and pious divine, whom I am accustomed to consider as peculiarly excelling in the knowledge and interpretation of Scripture. He tells us that the blood of Abel (Heb. xii. 24.) means that of Abel's sacrifice. Will you allow me, Sir, to offer a remark or two on this interpretation.

In the first place, it appears to me an *assumption* altogether unsupported by the original; if we even suppose the true reading to be παρα Το Αβελ, it can only mean better things than the blood of Abel speaks; but all the copies, which I have had the opportunity of consulting, with a single exception, read παρα Τον Αβελ, that is, better things than Abel speaks; an expression apt enough if applied to the blessed martyr's own blood, but too singular and unnatural to be referred to that of his sacrifice.

In the next place, there is an allusion in the passage, which is overlooked in the interpretation to which I object. The allusion is to Gen. iv. 10. where the blood of Abel is represented as vocal. The blood of his sacrifice is, I believe, no where so represented.

But it is thought a small thing to say of the blood of Christ, that it speaketh better things than that blood which calls for vengeance, &c. In answer to this, I would only refer to Heb. xi. 4. "By faith Abel offered unto God a more excellent sacrifice than Cain." It may here be said, this is faint praise, since we know that the sacrifice of Cain was not excellent or acceptable at all. But the truth is, as I conceive, that in each of these passages the *comparison* is meant to imply *contrast*; and, particularly, as to the passage more immediately under consideration, there is an evident contrast from ver. 18th to the end of ver. 25th. An illustration might be given, in various particulars, of the different languages spoken by the blood of Abel the martyr, and that of Christ our passover: and I know no one more able to give such illustration judiciously and completely, than the respectable author* who has given occasion to these remarks.

M. T. H.

* Author of Helps to Composition.

To the Editor of the Christian Observer.

READING lately Mr. Gibbon's Decline and Fall, I was much struck with the following passage; and should you esteem it worthy of insertion in your Miscellany, I should be pleased to see it in a place where it might attract more attention as an accomplishment of prophecy, (Rev. ii. and iii.) than it is likely to gain in a work so repugnant to the principles of Christianity as that of Mr. Gibbon.

THEODOSIUS.

"THE captivity or ruin of the Seven Churches of Asia was consummated; and the barbarous Lords of Ionia and Lydia still trampled on the monuments of classic and christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick, of the Revelations: the desolation is complete; and the Temple of Diana, or the Church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village; the God of Mahomet, without a rival or a son†, is invoked in the moschs of Thyatira and Pergamus: and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek Colonies and Churches of Asia, Philadelphia is still erect; a column in a scene of ruins; a pleasing example, that the paths of honour and safety may sometimes be the same."—*Gibbon's Dec. and Fall*, 8vo. ed. vol. 11th, p. 437.

† We have here an instance of the profane and indecorous levity so common in the writings of this infidel historian. At the very moment when he is recording a most remarkable fulfilment of some of the prophetic declarations of our Saviour, he attempts to degrade the dignity of his person, and to deride the mysteries of his faith; thus furnishing a striking exemplification of that impotent malice which has actuated the enemies of Christ in every age.

For the Christian Observer.

THOUGHTS ON THE UNSPEAKABLE GIFT OF GOD. 2 COR. IX. 15.

EVERY part of the Scriptures is designed to exalt the mercy of God, and to excite us to the most lively gratitude for the display which is there made of it. Our blessed Lord is particularly exhibited under every image which can awaken our regard, or conciliate our affections; and we are earnestly exhorted to "count all things but loss" for the excellency of that knowledge which is revealed by his Gospel. Nothing, however, can, in this view, surpass the beauty and fervour of that expression of the Apostle, 2 Cor. ix. 15. "Thanks be unto God for his unspeakable gift."

Ruined by sin, and alienated in his mind by wicked works, man, as a transgressor, had only to expect a just and awful retribution. He had infringed the divine commands, and incurred eternal punishment; he had in himself nothing which could remove his guilt, or alleviate his woe. But in the gift of a Saviour life and immortality were brought to light, sin was expiated by a sufficient atonement, peace was restored between man and his offended Maker, and a way established for the display of unbounded favour towards him, and for his recovery to pardon and holiness. "The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."

This gift is of no ordinary nature: it can neither be fully comprehended, nor justly appreciated by human understanding. It is *unspeakable*. Such it is with respect to the *divine love* from which it proceeded. This attribute is here seen in its sublimest exercise. The love of God in creation, and in providence, is truly great and excellent; but in redemption it is infinitely stupendous. When the Apostle John had given us the highest possible conception of the Divine benevolence, in asserting that God was love; he subjoins, as the instance of its highest exhibition, "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through Him." And immediately, as one oppressed with the greatness of his subject, he repeats and confirms his declaration—"Herein is love; not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."

This benefit is moreover unspeakable in respect of the *grandeur of the Redeemer's person, and the depth of his voluntary abasement*. The infinite dignity of Jesus Christ as "God manifest in the flesh," connected with his privations, his sufferings, and his death, enhance the value of this blessing beyond every limit. When we reflect that He, who is "the brightness of his Father's glory, and the express image of his person," was born in helpless obscurity, was "despised and rejected of men," was received with neglect during his life, and overwhelmed with cruelty in his death; when we follow him to the garden of Gethsemane, and witness the agony of his sufferings; when we view his sacred body fixed to the accursed tree, his hands torn with the nails, his side pierced; malefactors his associates, thorns his crown, and gall his drink; when to this we add the insults of the multitude, the unfaithfulness of his disciples, the suspension of the reviving presence and support of his heavenly Father; and, above all, the pressure of that wrath which made "his soul an offering for sin;" the mind in vain strives to embrace the affecting scene; we sink in the effort, and can only determine, that a gift, in which such consequences are involved, is unutterably grand and astonishing.

But if an act of benevolence is to be estimated by the *circumstances of distress* which it is calculated to relieve, or the *happiness* which it proposes to confer, the blessing of a Saviour is in this aspect also unbounded. To value it with advantage, we must not merely talk of the ruin of the fall, the misery of sin, the anger of God, or the prospect of future judgment; nor must we confine ourselves to general views of the value and excellency of pardon, or the happiness of obedience. This is cold and distant. We must pass into an unseen world; we must represent to ourselves the importance of eternity; we must behold the dreadful condemnation to which our apostacy had exposed us, and the ineffable delights to which divine mercy would exalt us; we must realise the horrors of perdition, on the one hand, and the "pleasures"

which are "at God's right hand, on the other, before any proper conception can be formed of that gift which "raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

This subject is, further, of unspeakable magnitude, if we consider the combination of the *divine attributes* which it formed and displayed. The wisdom, truth, and holiness, the justice and love of God are exhibited in the Redeemer in full and harmonious exercise. Christ is "the power of God and the wisdom of God." In him God "is just, and the justifier of him that believeth." The light of the knowledge of the glory of God now shines in the face of Jesus Christ with the brightest effulgence; and reflects equal lustre upon the gift, of which he is the substance.

But perhaps in no view is this gift more eminently interesting than with regard to the efficacy which attends the cordial reception of it. Human benefits, however munificent, are limited in their means, or confined in their objects. But this celestial blessing, like the light of the sun, offers itself to every beholder. In grace it is universal, in freeness without measure, in sufficiency endless, in virtue omnipotent. Men are not permitted only to receive its proposals; they are invited, and even entreated, with sacred importunity. Whilst it can "save to the uttermost," and "cleanse from all sin," it may be obtained "without money and without price." —"Whosoever will may come, and take of the water of life freely."

But how weak and inadequate are our efforts to illustrate so astonishing a subject! What mind, indeed, can comprehend that which has no bound! What tongue can express that which is unspeakable! What imagination can embrace an infinite benefit! What diligence can explore "the unsearchable riches of Christ!" But though we cannot fully understand the subject, yet in contemplating it we may, like the Apostle, glow with a grateful ardour. Like him we may exclaim with holy transport, "*thanks be unto God* for his unspeakable gift." No one indeed can hesitate to join in the expression of fervent gratitude, who has any lively view of his own imminent danger as a transgressor, any sense of his need of this stupendous remedy, and any sincere and earnest desire to experience its efficacy. Gratitude will, moreover, spontaneously spring up in the heart of him who has "laid hold on the hope set before him;" and obedience to the precepts of the Gospel will appear as its fruit in the whole behaviour and conduct. In this respect, indeed, any thing doubtful or ambiguous is greatly to be deplored, both as dishonourable to God and destructive to the soul. If any one, therefore, claims to be thought a partaker of this unspeakable benefit, let him remember that not only an effect, but a *part*, a constituent, a necessary part of it consists in the renewal of the heart in holiness, and in the obedience of the life. Religion is not a barren and unprofitable assent to certain speculative propositions; it is a new, and heavenly, and vigorous principle in the soul. It will infallibly incline the genuine believer to testify by his life and conduct, that he "is not his own, but bought with a price." He will abundantly prove that he is aiming at universal holiness; that he desires to be sanctified wholly, and to be preserved blameless, body, soul, and spirit, to the coming of the Lord Jesus Christ." He will solemnly protest against every expression which may appear to make Christ "the minister of sin." It will be his deliberate study to shew himself an example to all around him, "in word, in conversation, in charity, in spirit, in faith, in purity." He will implore "the supply of the Spirit of Jesus Christ;" and through the strength thus obtained, he will manifest that he has been made a partaker of the unspeakable "mercies of God, by presenting his body a living sacrifice, holy, acceptable unto God, which is his reasonable service; by not being conformed to this world, but by being transformed by the renewing of his mind, that he may prove what is that good, and acceptable, and perfect will of God."

D. W. E. H.

THE CRY OF INJURED TEXTS, NO. V.

To the Editor of the Christian Observer.

SIR,

IN this age of misrepresentation, the complaint of an individual upon a sub-

ject, in which many of his friends are equally concerned with himself, may possibly appear too trifling to deserve attention; but I am convinced that no redress can be expected from silence; and shall, therefore, endeavour to ascertain what effect may be produced by clamour and outcry. We are a large family, and of illustrious origin; and though we are not all descended from the same parent, yet we all bear the same name, and are generally mentioned as children of one of the greatest sovereigns that ever graced a throne. Perhaps no family of one hundred and fifty brethren can be treated with greater deference and respect than we commonly obtain; our declarations are frequently read with the profoundest reverence; and, as if no honour could be considered as too great, poetry and music have lent us their charms, and our words are perpetually chaunted in this island by thousands and tens of thousands with the sublimest feeling, and the most pure devotion. Yet, notwithstanding we are so generally known, our language is sometimes most strangely misunderstood. If you examine the records of our family, you will find that I have made use of the following expression: "The Word of the Lord is tried;" in which I meant simply to assert, that the promises of God are confirmed by the experience of his people.

Would you believe, Sir, that any person could so far mistake my meaning as to conceive that this passage alluded to the trials and sufferings of Jesus Christ? The mode of reasoning which was adopted to establish the point, was to the following purport: "Many of my family delivered words that were strictly oracular, and several of us have foretold some of the principal circumstances which accompanied the incarnation of the promised Saviour. It cannot be denied, that St. John says, 'the word was with God and the word was God,' with obvious reference to the Saviour of the World. With the history of his trials we are all acquainted; and therefore I must have alluded to Jesus Christ, when I made the declaration, 'The Word of the Lord is tried'." Now I appeal to you, whether such reasoning can justify a discourse upon the sufferings of the Son of God? I have a right, in common with all authors, to demand that my words should be explained according to their connection, and their obvious meaning; this is the only fair method of interpretation; and if this rule had been adopted in the present instance, I should have had no ground for troubling you with this application.

I am, SIR,
Your well wisher,
THE 18TH PSALM.

For the Christian Observer.

ON INDIFFERENCE IN RELIGION.

THE declarations of Scripture are either false, or they are doubtful, or they are true. That they are false is incapable of proof; I need not, therefore, dwell on that supposition. Supposing, however, that their truth is doubtful, we have here, to use the words of the great Pascal, a doubt of the most tremendous consequence, a doubt not about our existence or happiness for a year or two in this short life: that would be comparatively nothing: but a doubt about our eternal happiness or misery. It is very clear that this world is productive of no true happiness; that its pleasures are vain and fugitive, its troubles innumerable and perpetual; and then, after all, death, which threatens us every moment, must certainly, in the compass of a few years, put us into the eternal condition of happiness, or misery, or nothing. Between us and one of these three states no barrier is interposed but life, the most brittle thing in nature: and the happiness of heaven being certainly not designed for those who doubt whether they have an immortal part to enjoy it, such persons have nothing left but the miserable chance of annihilation or hell. It is in vain for men to turn aside their thoughts from this eternity, as if they were able to destroy it by denying it a place in their imagination. It subsists in spite of them: it advances unobserved: and death, which is to draw the curtain from it, will, in a short time, reduce them to the dreadful necessity of being for ever nothing or for ever miserable.

Now surely, in a point of such tremendous consequence, it is the duty of every rational man to endeavour, if possible, to obtain a solution of his doubts. Yet do we not see persons who assume to themselves a character

for superior wisdom, not only entertaining doubts on this momentous subject, but declaring those doubts with perfect indifference, and perhaps even gratifying their vanity by the avowal of them? What words can be found to characterize such unaccountable folly? Who sent them into the world, or for what purpose they were sent, they profess that they know not. They know nothing of themselves with certainty, except that they must shortly die. But as to what awaits them, when that death which they feel themselves unable to decline shall have done its office: whether they shall become nothing, or fall into the hands of an incensed God; they are perfectly ignorant. Here all around them is thick darkness: and yet they are easy and composed in their ignorance. They refuse to take a moment's pains to clear up their doubts. They determine to pass their lives without once seriously considering what shall befal them hereafter. They even treat those with scorn and derision who anxiously institute such an inquiry; and they think it best to run without fear or foresight on the trial of this grand event.

Contemplate, however, the conduct of the same persons on every other occasion, and you will perceive a surprising difference. They fear the smallest inconveniences, anxiously anticipate their approach, and eagerly employ the most effectual measures for guarding against them. Should there appear a probability of losing their property, or of incurring some imaginary blemish on their honour, they will pass days and nights of disquiet and tormenting apprehension. Yet these same persons are aware that death will separate them from all they hold dear, and the consideration nevertheless excites no emotion in their breasts. That minds so feelingly alive to the meanest trifles should be so insensible to things of the most awful and tremendous import is, indeed, an astonishing instance of blindness and infatuation. If any instance of infatuation can be conceived more truly surprising than this, it is one which, it is to be feared, is equally common: it is that of the man who believes all the truths of revelation and yet lives without any concern about them. Such an one is shocked at the incredulity of the infidel. He entertains no doubt that the Son of God came down from heaven to reveal to us the eternal state. He believes that there is a future life, in comparison of which the present life is a mere point. And yet he is no more affected by the persuasion than if Christianity were a fable.

We read in the Gospel of one who was extremely solicitous about the few minutes of this life: all his thoughts were engrossed by them: he had been a prudent man, a careful manager; had foreseen all the evils of life, and made preparations to avert them. He now meditates an enlargement of his barns, and looks forward with complacency to many years of uninterrupted enjoyment. But how does God address him? "Thou fool:" he well merited the title. He had been employing all his time in carefully providing for this life, of which only a few hours now remained. He had entirely forgot to make preparation for the life to come. He had thought much of avoiding poverty: he had taken no pains to avoid everlasting ruin. He had been anxious to guard against every petty loss: he had made no effort to guard against the loss of his soul. And now mark the consequence of his folly. In an unexpected moment he sees the wreck of all those prospects of happiness which he had so fondly cherished. He is hurried away from all his possessions to his last solemn audit. He is there found guilty of having neglected God, despised the means of salvation, and destroyed his own soul. How unaccountably foolish must the conduct of such an one appear to the blessed angels, and, at that day, even to himself:—To have been so short-sighted while he had accounted himself wise: to have toiled all his life and yet to have gained so little, to have gained nothing, which could be of any service to him, in that dreadful moment when the overwhelming justice of the Almighty is about to fall upon him: nay, by his negligence, by his love of earthly things, to have been even "heaping up to himself wrath against the day of wrath," and to have been labouring hard to aggravate his own destruction!

But such folly is not confined to the days of old. Still do we find men every where anxious and careful only about this life. Yet these are reckoned the prudent of the world: these can declaim against the folly and

thoughtlessness of others, who do not provide for the few years of life which remain to them; while they themselves have made no provision for the millions of ages which extend beyond the grave.

Such persons, however, will be ready to argue that they cannot be said to have made no provision for eternity. They have at least done nothing flagrantly wrong: they have, therefore, a hope in the mercy of their Creator. Now it is extreme folly to determine this question on any ground but one, viz. on the express declarations of Scripture. We know nothing of the eternal world, the day of judgment, the purposes of God, or the final state of man, but what God himself has been pleased to reveal. We must, therefore, depend on his word alone for information as to the kind and degree of preparation which is required of us. Such, however, is the strange perverseness of most men, that they not only are not guided by the Word of God in the judgment which they form on this point, but they do not even consult it. They hope that they have made their peace with God: but on what grounds do they indulge this hope? Their Bible has lain neglected on their shelves. They have found no leisure, or rather no inclination, to read it. How then can they be sure that they have complied with the terms which the Gospel proposes? They think that they are sufficiently acquainted with what the Bible contains: "it only requires us," they say, "to lead good lives, and to trust in God's mercy." Such vague and unfounded ideas, however, shew clearly that the Bible has not been read, at least not read with a degree of attention at all proportioned to its importance, or even with that attention which is often bestowed on the most trivial objects. Let them be in danger of losing any part of their property: what pains will they take to understand their own case, and to get acquainted with the intricacies of the law; and how ingenious will they be in framing plausible arguments to support their claims? The reason of this difference is obvious. They are here in earnest: but about religion they are not in earnest. If heaven could be gained by repeating a prayer occasionally, and attending the Church once on a Sunday, they would be willing to pay that price. But they have no inclination to do more; and because they suspect that the Bible will require more, they are unwilling to read it. They have heard it, perhaps, affirmed, that the Bible requires a life devoted to God, a true and lively faith in Christ, supreme love to God, deadness to this world, holy dispositions, and a course of conduct conformed in all things to the pattern of our blessed Lord. They are conscious that they possess not these qualities, nor have they in truth a desire to obtain them: therefore they are averse from studying the Word of God. They try to deceive themselves and to silence conscience by a variety of excuses:—they are too busy to read the Bible; or there is no necessity for it; or they do not understand these subjects. They thus betray a suspicion that they may be wrong, but yet they will take no pains to become right. They apprehend danger, but they turn away their eyes from it. They might know the truth, but they do not chuse to know it.

Now were the misery of man of a nature that did not admit of a remedy, such conduct might possibly be capable of defence: but as the case stands, it manifests an unparalleled degree of folly. God has graciously removed the impediments in the way of salvation. He has made the path easy and plain. He has sent his only Son to become an expiation for our sins. He invites us to come freely to him for pardon and eternal life. He promises graciously to renew our nature if we will apply to him: his Holy Spirit will assist us and work in us, and his Son will intercede in our behalf. Can it then be owing to any thing else than infatuation, that by all this kindness and tenderness on the part of God, as well as by the extreme danger of their refusing his invitations and remaining exposed to his wrath, men should not be moved to consider their ways and to turn to God? Such a conduct in temporal affairs would be justly regarded as an indication of insanity. But surely its claim to that appellation is infinitely strengthened in the case under consideration.

But what shall be said of the man who knows perfectly, that if there is any truth in the Bible, he is in a state of condemnation, and yet is indifferent to his fate? And are there not thousands around us to whom this de-

scription is fairly applicable? They profess to believe the Bible, and indeed know no objection against its truth. They read there "that the unrighteous shall not inherit the kingdom of God;"—"neither fornicators, nor adulterers, nor thieves, nor covetous, nor revilers, nor extortioners." They know that they are guilty of some of these vices: and yet they are easy. Now what would they think of a man on whom the sentence of a cruel death had passed, and who had not an hour to live, who should nevertheless be absorbed in worldly affairs, or amusing himself with trifles? But is not this a faint picture of their own case? Admitting the Bible to be true, it is certain that if they die without true repentance, if they die in their sins, they will perish eternally; and yet they are easy and unconcerned. What is their excuse for this egregious folly? They mean to repent at some future period. But will they have time? Can they suspend the approach of death? Are they sure that they shall live a day? They know that they are not sure of life for a single moment, and yet they depend on its duration, as an encouragement to continue in sin: they depend on the patience of God for time and ability to multiply their provocations, and to aggravate their guilt. In this state I believe thousands to be living: they entertain little hopes: indeed they are self-condemned: yet they will not reflect on their state, nor turn to God that they may be saved from its misery. Is it that they at present enjoy a more than ordinary share of happiness? No: they like others feel the troubles and disappointments of this evil world. But they do not, perhaps, believe that they shall be happier by becoming really religious. But would they not? Let them reflect for a moment. Who has enjoined religion? Is it not God the Father of all good? Where is religion chiefly found? Is it not in heaven the abode of supreme felicity? Where has irreligion the greatest prevalence? Is it not in hell the seat of lasting misery? And even on earth will it be said that the irreligious are the most happy? On the contrary, do not those, who are the most obedient to God, enjoy on the whole the largest portion of happiness? It is not easy to conceive an instance of folly greater than that of supposing, that the very thing which God has enjoined for our good can conduce to our misery.

There is, however, no end to the instances of extreme folly which prevail in the world on the subject of religion. What will be said, for example, of the *daring profligate*, who sets heaven, as it were, at defiance, who madly rushes on eternal destruction, and laughs at the awful denunciations of the Almighty? What shall be said of the *man who professes religion*, is constantly hearing sermons and reading the Scriptures, yet at the same time is indulging evil tempers, is leading a careless and unholy life, and has the form, indeed, but not the spirit of religion? If such an one were to reflect seriously on his state, must it not fill him with the most fearful apprehensions? He goes on, however, without any vigorous endeavour to be freed from the shackles of sin. Always self-condemned, ever intending to alter his course, but never effecting his purpose, ever hearing, perhaps speaking, of a Saviour, but not experiencing his power and grace; religion is here his torment, and will hereafter be his doom.

In all these cases, and in many more which might be named, the folly is manifest. The men are infatuated. They are blind, and can see nothing with clearness which relates either to God or to themselves, to this world or to that which is to come. Let it not, however, be supposed, that this mental defect forms any excuse for their conduct. They are blind because they will not see. They have faculties, but they will not use them. The light glares around them, but they turn from it: they love darkness rather than light, because their ways are evil. Were men under any *necessity* of reasoning thus foolishly, they would be objects of pity not of blame. But they evidently possess the faculty of forming a wiser judgment, because they are seen to exert it whenever interest or inclination require its exercise. And in the same way, as soon as men will begin in earnest to direct their attention to religion, they will begin, through the influence of the Spirit of God, to reason justly, to feel properly, and to act righteously.

Suppose then the case of a person, whose eyes are opened to the importance of eternal things, how will he

stand astonished at the very different aspect in which the objects around him now appear. Enlightened by the Word and Spirit of God, this life will shrink to a mere point when compared with eternity; and all the bustle of the world, its cares, pursuits, and pleasures, will appear as nothing in his view. He now sees the world to be a vast Babel, in which men are reasoning and acting like froward and foolish children: transported with empty joys, depressed with imaginary sorrows, fearing where no fear is, and not alarmed by the most awful dangers pressing upon them. While he reflects on these things and reflects also on himself, what is likely to be his language? "I am a dying creature," he will say, "here to-day, and to-morrow removed from this transitory scene. But I have an endless being. There is a world where the objects are really important because eternal. I there see a glorious state, a blessed society, free from pain, from weakness, from decay, from sin the chief evil. I there see an assemblage of blessed and happy spirits all wisely employed, all fulfilling perfectly the will of their Creator. I there see also that great and glorious Being, whose will extends to every part of the creation; who giveth life or who taketh it away; who appointeth to every one his lot; who setteth up kingdoms or pulleth them down; and who directeth all the actions of men according to his pleasure. This glorious being offers himself to be my Father, and offers that glorious state to be my home. He tells me that the world I now live in is a poor, empty, transitory state, under his displeasure and curse; in which no true happiness is to be found, because men have departed from him. He bids me not to be engrossed by its vanities and follies, but to look above; to live as the inhabitant of another state; to prepare for death and heaven; and above all, to listen to his only begotten Son whom he has sent into the world to be "the resurrection and the life, that whosoever believeth in him should not perish, but have everlasting life."

Such is the only just view of things. The man who possesses this view has rightly used his faculties, and, in consequence, there is a complete revolution in his opinions, maxims, and conduct. This revolution is what the Scriptures mean when they speak of a Christian as a new creature. This is being "born of the Spirit," being illuminated by the Spirit of God, so as "to know what is the hope of his calling, and what the riches of the glory of the inheritance of Christ." Actuated by such views as these he regards the favour of God as the only thing really desirable, and the displeasure of God as the only thing really dreadful. He passes through this life as a pilgrim and stranger, looking forward to a better country, and fixing his affections on heaven, where Christ his Saviour reigns, and where he hopes soon to be admitted. This view disarms death of its sting, while it teaches him how to employ life. In short, the only rational men in the world are either those who know God to be their God, and are regulating their life by the light of his word; or those who are making it their chief endeavour to attain this knowledge, and to live according to this rule.

N. D.

To the Editor of the Christian Observer.

SIR,

IN two former papers, published in your numbers for last January and March, it was my object to shew, that the education and early habits of the clergy lay them under great disadvantages in their endeavours to preach in a way suited to the capacities of the lower orders of the community; and that they are, in general, very little aware how difficult those orders find it, in most cases, to understand their discourses. In pursuance of an intention which I expressed of resuming the subject, I shall now endeavour to point out the circumstances which appear to me most deserving of the attention of a clergyman, who is anxious that his sermons should be listened to, and be easily understood by the poor of his flock. Those circumstances respect *the matter* of a sermon; *the divisions; the course of reasoning; the structure of the sentences*; and *the phrases and words*. Under these heads I shall arrange my observations.

1. *The matter must not be such as learning or much research are necessary to discover.* Learned sermons are so out of fashion, that I need not en-

large upon them. But matter, which does not lie (if I may be allowed the expression) on the surface of the Bible, and propositions the truth of which is to be shewn by nice distinctions and ingenious argument, are not so uncommon, though entirely out of place, in addresses to the poor. They will seldom listen to doctrine of this kind, unless indeed it be of a controversial nature, for many of them also have unhappily imbibed the spirit of controversy. If they do listen, they will be either puzzled or misled, but little, if at all, edified.

Further, though the matter be simple and obvious, it will not engage attention *if it be not interesting*. And supposing no appeal to be made to the prejudices or bad passions of the poor, nothing in a sermon will be interesting to them which is not plainly, closely, and most directly connected with their salvation. Should the connection be at all remote, it will not be kept up in their minds: and however persons of a higher rank may be edified (a point, however, very problematical) the poor will not.

But though none of the preceding rules should be violated, yet if there is *too much matter* the poor man will listen (if he is not prevented by fatigue from listening) with little benefit. One thing will put another out of his mind, and little or nothing will fix itself in his memory, and sink into his heart. He will be pretty much in the situation of a countryman hurried through the streets of London, who is in a degree of astonishment at so fine a place, but understands little of what he sees, and afterwards recollects less. I heard the other day of a little boy who, on being taken to see an elephant, after having been viewing a dwarf, cried out in some distress, "Oh, Mama, this elephant will put the dwarf out of my head." Many a striking truth is put out of the heads of labourers and mechanics, by some other striking truth following it too closely in the minister's sermon. I have often remarked, that one of the best preachers I ever knew was of very little use either to my servants, or to those of my friends. The chief cause of his failing to make an impression on them was, as I conceive, the too great abundance of his matter. He poured forth a stream too copious and strong for them to encounter. I am disposed to think, that after a few trials they did not attempt to follow him, but suffered their thoughts to wander to other subjects.

2. As to the best method of *dividing* a sermon, so as to render it universally intelligible, few words will suffice, because in our times most sermons are pretty free from material faults in their divisions. Formerly the divisions were so numerous, and often so scholastic, that the hearers were perplexed and wearied, and found it impossible to remember them. This fault is now corrected; but I fear we sometimes see approaches to its opposite, which is equally to be deprecated: I mean towards *a concealed method*. In this the divisions are not announced, or even distinctly marked, but hidden with some care by making the transition from one head of the sermon to another so easy, as to be almost imperceptible, except to vigorous and cultivated minds. It is evident that this must be ill-suited even to the rich, many of whom will not easily find their way through a sermon, where those excellent landmarks, clear, simple, and natural divisions, are wanting. But as to the poor, without the guidance of such divisions, they will be altogether lost: and though they may wonder at the knowledge and the powers of the preacher, and be edified by single sentences, and by quotations from Scripture, they will leave the Church without any tolerable conception of his plan, and almost entirely unconscious of the force which his reasonings and exhortations derived from the mutual bearings and relations of the different parts of his subject. They may be struck by some of the rich cornices, aspiring turrets, and glittering vanes of his edifice, and may admire its ample dimensions; but they will form no idea of its just proportions, and be almost entirely ignorant of its true beauty and utility.

3. The next thing which demands attention is *the general strain of reasoning*. This must be suited to the capacities, and also, in some degree, to the habits of the hearers, or little good will be done. Now it is evident, that persons far removed from each other in mental improvement require very different modes of address, when we appeal to their understandings or to their hearts. Let

every clergyman consider how differently he would argue almost all points in conversation with a brother clergyman, and with a labourer. His argument on a given subject might be radically and fundamentally the same with both, but its complexion and its details would be widely different in the two cases. A like difference is necessary under similar circumstances in addresses from the pulpit: but unhappily this is less felt by the clergy, because the hearers of their sermons do not make it apparent at the time, by their looks or words as is done in conversation, that they do not understand what is addressed to them.

The following circumstances appear to demand the attention of a clergyman, who wishes to adapt his strain of reasoning to the common people.

Let him beware of taking facts and principles for granted, with which his auditors may be very imperfectly acquainted. If he does, the superstructure which he raises will have no firm foundation in their minds, and therefore will produce little or no good effect.

It is highly important that *the reasoning should not be concise and rapid.* A clergyman is naturally disposed to leave an argument, when he has proved his point to an understanding like his own. But uncultivated minds are dull and slow in forming their conclusions. Care must be taken not only not to omit any links in the chain of reasoning, which it is not clear that his audience will supply, but time must be given them to view every part of the argument distinctly, and he must offer to their notice a second, or even a third, time such parts as they may be likely not fully to comprehend without repetition. It is true, this is tautology; but tautology is often a very important figure of rhetoric in addresses to the poor. I lately heard of a clergyman asking one of his parishioners why he frequently went to the Meeting, since he declared that he was well pleased with what he heard in the Church. "Sir," said the man, "I like the Church and your sermons, but I go to the Meeting, because I understand the preacher so well, *he o'ers and o'ers it so.*" Barristers, when addressing a petty jury, never fail to accommodate themselves in this way to their capacities, dwelling on different parts of their case far longer than they would if addressing a more enlightened tribunal. Good sense and experience recommend this practice so strongly, that a pleader, who did not adopt it, would lose both his practice and his character. But let us turn our view to infinitely higher authority. Our blessed Saviour's discourse with his disciples from the 30th verse of the 13th to the end of the 16th chapter of St. John, affords a striking and an affecting instance of consummate wisdom and the tenderest affection, employed in putting truth into various forms suited to the capacities of his disciples. How often does he recur to the same sentiment, with some little variation in his mode of expressing, of proving, or of illustrating it! If *he* found such a measure necessary, surely his ministers may be certain, that it must often be necessary for them to adopt a similar procedure.

Let *a preacher not only state distinctly the objections which he intends to answer, but state them in such a manner, that his congregation may feel their force.* Unless this be done before he begins to invalidate them, his reasoning will, at the best, be very imperfectly understood. But it may probably not even be listened to by his hearers, the proper means not having been used to excite their attention.

Let *the reasoning be obvious and simple, as distinguished from far-fetched and refined.* It is evident, that reasoning of the latter kind will not be understood. *The reasoning must also be in one continued strain.* Interruptions in an argument serve to dissever parts which will never be joined again by the lower classes: and of course the force of the argument will be lost.

Let one or two sound proofs of any truth suffice. The poor man will not carry away more; and if more are produced by the preacher it is very likely that he may carry away none. The elephant will put the dwarf out of his mind.

Let accumulative proofs, consisting of parts, which form by their assemblage a powerful whole, be generally avoided. They, for the most part, overpower the faculties of the labourer or the servant, and dispose him to turn from the preacher in despair of understanding him. When they produce this effect, they will not only leave him unedified, but be likely to

prevent his listening to the remainder of the sermon.

Abstract reasoning ought to be avoided as much as possible. In the conversation of the poor almost every thing is personal as distinguished from abstract; and a course which accords with their habits must be pursued, not only in order to interest them, but also for the purpose of being intelligible.

Let a frequent recourse be had to lively and well-chosen illustrations. Nothing tends more than these to give clearness as well as interest to a sermon, and this procedure receives the highest recommendation from the authority of our Saviour, whose discourses abound with such illustrations.

Each head of practical improvement ought to be closely and distinctly connected with the matter whence it is deduced. If these are separated by intervening topics, the lower orders will not be able to join them. I doubt whether a sort of running application, mixed up with the substance of the discourse, does not suit the poor man best. We have a very good exemplification of this method in Mr. Robinson's Scripture Characters; a book which has, I trust, been highly useful to numbers. If this course is not followed, and the application is made at the end of the sermon, (as, indeed, it sometimes must), there should be some recapitulation of the parts of the discourse whence the practical inferences are drawn, that the congregation may clearly see the intention of the minister. Those several parts should be given very shortly, as an introduction to the respective inferences which belong to them: at least this should generally be the case. In some discourses there may be parts so prominent, and the inferences from them may be so plain and obvious, that the congregation will be at no loss to refer the one to the other. However, in all cases of any doubt it will be best to lean to the safe side, which is that of distinctness and perspicuity.

The last point I shall mention under this head is *the necessity of being distinct, plain, and full in the denunciations and exhortations of a sermon.* The quick sensibility of polite life renders a hint in giving advice, or conveying reproof, often sufficient; and through its false refinement more than a hint is generally offensive. A gentleman, who has been used to accommodate himself to this state of things among his friends and acquaintance, will be in danger of employing in his sermons hints rather than that "great plainness of speech," which becomes a minister of Christ. This is to be carefully avoided in preaching even to the higher ranks: but such a practice in addressing the poor, in addition to all its other great evils, renders a clergyman absolutely unintelligible. The poor are not used to hints, and cannot understand them. Let the word of life be delivered in the simplicity and godly sincerity of a pastor, who does not shun to declare the whole counsel of God, and it will probably be blessed and produce fruit. But when it is deprived of its proper energies by the false delicacy of the preacher, how can its success be expected? It is like salt which has lost its savour, and becomes good for nothing.

4. The next point to be considered is *the structure of the sentences.* Men of education and enlarged minds are very apt to adopt a stile which is as different from the language of the poor, as poetry is from prose. In order to be understood they must unlearn much that they have learnt. Instead of closely imitating those classical models of eloquence, which have been their admiration at school and college, they must study a new kind of eloquence—eloquence suited to the poor. This will have many things in common with the eloquence of Demosthenes and Tully, but it will also in many thing be entirely different from it. In nothing will it be more different than in the structure of its sentences.

First, *the long and well-turned period will be quite out of place.* Its harmony will be lost on the lower classes; and the variety of matter which it embraces will confound them. Addressing the labourer or mechanic in such sentences is a similar absurdity to that of taking him to a full concert, by way of affording him musical entertainment. A plain tune, well sung, might afford him rational pleasure, but the concert would only fill him with a senseless kind of admiration.

Next, *let inversions be carefully avoided.* They suited the genius of the ancient languages; and they have been adopted too much perhaps into

our own, which does not admit of them in any thing like the same degree without a great sacrifice of simplicity and perspicuity. This fact demands peculiar attention in preaching to the poor. In a sermon for their use the words ought to be arranged very much in their natural order. If any one will attend to their conversation, he will find, that their words are almost invariably so arranged; the nominative cases coming before the verbs, the accusative cases following the verbs, &c. &c. And if this be the common course in their daily language, it may be easily conceived what serious difficulties must be thrown in their way, when a different collocation of words is adopted in a sermon. Sometimes, however, inversions are admissible, because they are attended by no loss of perspicuity. This is often the case when the sentence is short, and the grammatical construction of the words, which are not in their natural place, is strongly marked by their terminations, or by the prepositions preceding them: as "for *him* hath God the Father sealed," "*of him*, and *through him*, and *to him*, are all things." Judicious inversions of this kind give great force to an address from the pulpit. However, let a minister never forget, that no true and useful force can ever be obtained where perspicuity is materially impaired. How can it be supposed, that people will be impressed to any good purpose with what they do not pretty clearly understand.

Further, *it is in general necessary to insert all the copulatives*, &c. instead of leaving them to be supplied by the hearers in the latter part of a sentence, after being inserted in the former part. In some cases this may not be requisite; but the small words which serve to connect the more important ones, or to ascertain their construction, are almost invariably inserted in the language of the poor, and their omission will be very likely to occasion some obscurity.

It is highly important, that *a sentence should not contain too much matter*. The poor can scarcely ever fully understand more than one thing at a time; and if a proposition involves one, two, or three others (as is frequently the case), its component parts should be separated, and brought forwards singly and individually. A preacher who does not attend to this rule will outstrip the reasoning powers of the lower orders. Their uncultivated minds can no more embrace a great deal of matter in the same sentence, than a young child can read a long word without spelling it. The child must divide the word into its syllables, and discover the sound of each singly before he can put them together, and pronounce the word. A similar course must be pursued in reasoning with the illiterate. A complicated proposition must be broken into its parts, and the parts must be individually offered to their notice, before the truth contained in it will be fully understood, and make its just impression on their minds. I have occasionally witnessed the advantages of this method of proceeding in the case of a gentleman of considerable academical fame, who has had peculiar opportunities of becoming intimately acquainted with the course in which the ideas of the poor naturally move. It is highly gratifying to see them in the attitude of close attention to catch the word of life from his lips, and, as his sermon proceeds, one and another rising from their seats in different parts of the Church through the interest which it excites. Without either rant, or enthusiasm, or engaging in controversy with the sectaries whom he found in his parishes, he has filled his Church, and the Meetings are so thinned that all of them are shut up except a small one in a distant hamlet. His just views of the Gospel of Christ, his christian zeal, his unblemished life, and his natural good sense, have doubtless been, under the divine blessing, the great causes of his success: but these, estimable as they are, would, I am persuaded, have failed, in no small degree, of producing the happy effects which I have mentioned, if truth had not been presented in a garb suited to his congregation.

The great importance of this subject must be my apology for dwelling a little longer upon it, and bringing forward an illustration of the difficulty with which inferior follow superior minds. Gentlemen who have been educated at our universities (especially at Cambridge) well know what very short demonstrations Sir Isaac Newton gives in his *Principia*. To his penetrating and capacious mind, short as they are, I dare say that they were sufficiently clear. But how are com-

mon minds, even with the advantages of a good education, circumstanced, when they take up the *Principia?* They find themselves quite at a loss to perceive the force of most of the demonstrations, and are obliged to have recourse to commentators, and tutors, who divide them into their parts, and dwell on each part at some length, and supply parts which are quite omitted, before the learner can see the truth of the propositions in that masterpiece of human ability. Links in the chain of reasoning, which the genius of Newton passed over as subordinate, and comprehended by a single glance, must be distinctly brought forward; and the proof of the commentator will often be twice or thrice as long as that of the author. It is unnecessary to apply this illustration to the subject which we are considering.

5. The only remaining point to be considered is *the choice of phrases and of words.*

First, then, *avoid all cant phrases.* They seldom convey distinct and accurate ideas, and are understood in almost as many different senses as there are different descriptions of Christians among us. When much used in a congregation, he is often thought to be unenlightened who gives them a more limited meaning than his neighbour, and some talk downright nonsense in their endeavours to give them what they call their full meaning. They are the bane of simple and sober religion.

Next; *select phrases of genuine British growth.* It is very natural for scholars, and particularly young scholars, to borrow phrases from the languages with which they are conversant. But to those who know no language but their own such phrases must of necessity be, not only devoid of beauty, but quaint, harsh, and obscure. There is a good taste in writing and speaking pure English, unadulterated by idioms that do not belong to it, which should banish phrases of this kind from the language of a man of education, and especially when addressing the poor. This, though a very inferior consideration, will tend to counteract any temptation, which he may be under, to display his classical acquirements to the higher part of his congregation. I know of no exception which can be admitted in favour of any foreign phrases, not adopted by the villager into his common language, except such as are of Hebrew origin, and constantly occur in our translation of the Bible. Many of this kind are so well and so generally understood as to cause no obscurity; and as a sort of appropriate garb of religion they are often introduced into a discourse with great effect.

But, further, *even of phrases truly British, there are not a few which never find their way into cottages.* Let such be carefully shunned. To cottagers they will be almost as obscure as if they had been taken from a foreign language.

The preceding observations, with respect to phrases, may be applied, with little variation, to *words.* The words of Latin and of French derivation in our language are extremely numerous, and a large proportion of them are completely naturalized among persons of education. They are so perfectly familiar to the ear of a scholar, that he has no conception, before he makes the trial, how many of them have no place in the vocabulary of the lower classes. Dr. Johnson, and some other writers, have brought them more into use in our times than they were in the days of Addison and Swift. But let him, whose office it is to preach the Gospel to the poor, look on the Johnsonian stile and diction as evils to be shunned, and not as patterns of imitation. They are in some most important points the very reverse of the language which he ought to employ in his ministerial labours.

Lastly, *a clergyman ought to be on his guard against using words in metaphorical senses, without being convinced, on sufficient grounds, that he will be understood.* The language of the lower classes is seldom metaphorical: and when it is so, the metaphors employed are always drawn from the contracted range of objects and occupations with which they are most conversant. With persons of education the case is extremely different, especially if they are naturally ardent or possess lively imaginations. Whatever particular subject they may discuss, they draw largely from their stores of general knowledge, and enrich their discourse or their compositions with metaphors and images. A very slender acquaintance with the poor will convince a clergyman, that splendid imagery would be quite misplaced in his ad-

dresses to them, and that metaphors drawn from branches of science or from history would not be understood. But he is not so soon convinced, that he will often puzzle them even by allusions to things with which they are well acquainted. The fact is, they are so little conversant with metaphors, that metaphors in his discourses will generally take them by surprise: and their ideas move too slowly to enable them to comprehend the force of such as are not, in some measure, familiar to them, by being occasionally used in their intercourse with each other.

I will not add to this communication (already too long), by recapitulating the foregoing particulars; but will conclude with requesting your readers to bear in mind, that in what I have offered to their notice I have had in view the case of that most numerous class, whose minds have been little, if at all, opened by reading and reflexion. In proportion as a congregation rises higher in the scale of knowledge and intellect, either through the persevering and successful labours of the minister (one of the very best sources of mental improvement), or by any other means, the discourses addressed to them may make corresponding advances towards the style of such as would naturally flow from a man of knowledge and ability, in his intercourse with his equals.

B. T.

To the Editor of the Christian Observer.

MR. OBSERVER,

I AM a person of independent fortune, in the North of England, and have the happiness to be married to a woman of great worth and liberal manners. My wife has been brought up, by her excellent parents, in, what are called, High-Church principles, and I am persuaded, that his Majesty has not a more loyal subject in his dominions. But I cannot help thinking that my good lady is too much addicted to politics. She has imbibed, since the French Revolution, a most violent enmity to Jacobins and Democrats; and, as she conceives that your opinions on political subjects perfectly coincide with her own, she has agreed to leave to your decision a question which we have frequently debated; and she is fully persuaded, that your moderation, candour, and good sense, will lead you to determine in her favour.

You must know, then, Mr. Observer, that my wife would never be satisfied till she had prevailed with me to take in a daily newspaper, and the Courier now makes its appearance, at our table, in the morning, almost as regularly as the breakfast. I do not object to the time which she spends over it in the week day, but I cannot think it right that any part of the Sabbath should be devoted to politics. She, on the contrary, though a woman of piety, esteems this opinion precise and puritanical, and contends, that half an hour spent on the Lord's Day, in reading the newspaper, is not improperly employed. Thus, Sir, you will, I trust, understand the question which we humbly beg leave to submit to your decision.

Permit me, however, to remark, that religious persons seem, in these times, to be by no means sufficiently attentive to the duties of the Sabbath. A lady lately requested me to recommend some entertaining book for the perusal of her daughter: I mentioned a certain historical work which abounds with useful reflections, but I was told that the book in question was frequently read on the Sunday, and considered as too serious for the week day. In short, Sir, I am persuaded that newspapers, reviews, and pamphlets of a similar tendency, engage the attention of some religionists on the Sabbath more than sermons, or even the Holy Scriptures themselves. Surely, then, things ought not so to be. We are told to call the Sabbath a delight, and are forbidden, on that day, to do our own ways, or find our own pleasure, or speak our own words. And is not this command, Sir, of a moral nature and of perpetual obligation? But it is said, that those who contend for this strict observance of the Sabbath cast a gloom of superstition on the minds of Christians, and interrupt that cheerful homage, that willing service, which every believer ought to render to his God. This objection would have been as valid with the Jews as it is with Christians: but it is absurd. Could God ever require of his creatures any other than a cheerful service? Could he ever delight in surrounding his altar with the gloom of superstition?

If we have any religious taste, we shall esteem a day spent in God's courts better than a thousand: we shall employ our Sabbaths in reading the Scriptures, in useful conversation, in public and private devotions, in affording instruction to our children, and in doing good as we have opportunity. And surely a day thus spent will not appear long and tedious: it will be too short for the important purposes for which it was instituted, and we shall look for its return as *the servant earnestly desireth the shadow.* Thus we shall keep up in our own minds, and what is of vast importance, in those of our children and servants, an especial reverence for the Sabbath, and we may hope that through the grace of Jesus Christ the blessing of the Almighty will abide on our families.

Φιλος.

To the Editor of the Christian Observer.

THOUGH it has been one object of your excellent publication to correct some abuses which have crept into the administration of our Church-service, and some bad customs both of ministers and hearers; yet there is one circumstance, and that, as I conceive, of the greatest importance, which has not yet been noticed in your pages: I allude to the custom which prevails in many Churches, both in the metropolis and in other towns, of the minister joining after the sermon in light and unprofitable conversation with his hearers. Nor is this practice confined to large towns alone; but, like other improper customs, it has crept into many village Churches. This custom, as it relates to the auditory in general, has, it is true, been reprobated in a former number by one of your correspondents; yet it was not hinted that ministers were sometimes inconsiderate enough to countenance this practice by their example.

Wherever this is the case, are the congregation likely to improve by the truths which they have heard enforced from the pulpit? Will much importance be attached, by the illiterate part of the congregation, to the doctrines which their minister teaches, if, in a few minutes after his attention seemed to be fixt on the affairs of heaven, he discourses on the common concerns of life in the House of God in a light manner? But what makes the matter more striking is, that these same ministers not unfrequently reprobate the conduct, which they take little care to avoid. I happen now to remember a very remarkable instance of this sort of inconsistency, which I will briefly relate, not because I believe it to be a fair sample of the conduct of our clergy, but because it will illustrate the present subject.

At B——, a few years ago, a clergyman took occasion, from the nature of his subject, to observe that Satan not unfrequently steals the good seed out of the heart, because the hearers do not meditate sufficiently, before other cares engage their attention, on the duties which the preacher endeavoured to enforce: because they do not contemplate the immortality of the soul, and the rewards and punishments of a future state, &c. No one will pretend to deny the truth of these observations: but how was the strength of them weakened when, in less than half an hour after the admonition had been uttered, this same gentleman was observed, with no small degree of wonder by some who had been hearers of his sermon, to enter the pump-room with several men of fashion. I hope and trust, Sir, for the credit of our Church, that there are but few of this description. But I *am* afraid, that many are inconsiderately lessening the respect which men ought to feel for religion, by proceedings which, if not exactly similar to these, have the same tendency, though in a less degree.

Πρωτόπειρος.

To the Editor of the Christian Observer.

LORD Chesterfield's remarkable testimony to the wretched inanity of a worldly life has been repeatedly quoted: it is not therefore merely for its own sake that I propose to you to bring it forward once more. I offer it as the most suitable companion that imagination could conceive, to another picture of precisely the same subject, drawn by a no less masterly hand, but under the influence of as opposite feelings as could exist in a being of the same species.

The name of RICHARD BAXTER is, doubtless, known to all your serious readers. With natural powers of mind far superior to those of LORD CHES-

TERFIELD, he was not seduced by their splendour either to over-estimate or misapply them. His truly great soul bowed low before his Saviour, and therefore he was enabled to rise high above the world. From a safe and happy eminence (the true *sapientum templa serena)* he looked down on the ways of men and saw, at once, that "all was vanity and vexation of spirit." Like a pitying angel, therefore, he deplores and commiserates in others the delusions from which he himself was rescued. Lord Chesterfield laments the same delusions; but with the consciousness of being a victim to them, and without the least hope of any advantage from having discovered their wretched fallacy.

"It is," says Richard Baxter, "a dreaming and distracted world. They spend their days and cares for nothing; and are as serious in following a feather, and in the pursuit of that which they confess is vanity, and dying in their hands, as if indeed they knew it to be true felicity. They are like children, busy in hunting butterflies; or like boys at football as eager in the pursuit, and in overturning one another, as if it were for their lives, or for some great desirable prize: liker to a heap of ants that gad about as busily, and make as much ado for sticks and dust, as if they were about some magnificent work. Thus doth the vain deceived world lay out their thoughts and time upon impertinencies, and talk and walk like so many noctambulos in their sleep. They study, and care, and weep, and laugh, and labour, and fight, as men in a dream; and will hardly be persuaded but it is reality which they pursue, till death come and awake them. Like a stage-play, or a puppet-play, where all things seem to be what they are not, and all parties seem to do what they do not and then depart, and are all disrobed and unmasked; such is the life of the most of this world who spend their days in a serious jesting, and in a busy doing nothing."—*The Reasons of the Christian Religion, p.* 244, 245.

Let us now hear the melancholy, but wonderfully concurrent, evidence of Lord Chesterfield.

"I have run," says he, "the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow-candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it because I must bear it whether I will or no. And I think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey."

Permit me now, Sir, to illumine this deep darkness by a few cheering rays. BAXTER and LORD CHESTERFIELD have both represented a worldly life as a DREAM. ARCHBISHOP LEIGHTON has enlarged upon the same image; but he ends the DREAM by a happier kind of awakening than BAXTER has here referred to, or than LORD CHESTERFIELD seems to have thought of. It may, indeed, be feared, that his Lordship was still in his dream, and that what I am now going to transcribe, in order to introduce something of a pleasanter kind, too justly describes the utmost to which he had attained.

"All the days of sinful nature," says Leighton," are dark night, in which there is no right discerning of spiritual things; and our heads are still full of new dreams which keep us sleeping. As in a dead sleep, our soul is bound up and drowned in flesh; a surcharge of the vapours of gross sensible things, that we glut ourselves withal; and the condition of our wisest thoughts, in relation to our

highest good, are nothing but dreams and reveries. A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we be awaked. Sometimes in a dream a man will have such a thought, that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all these things he is either turmoiling or delighting in, are vanity, yet he awakes not, but raves on still in them; he shifts a little, turns on his bed as a door on its hinges, but turns not off; does not rise.

"But the spiritual-minded Christian, that is indeed awake and looks back on his former thoughts and ways, oh! how does he disdain himself and all his former high fancies that he was most pleased with, finding them dreams! Oh! what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures; and either they still running before me and I could not overtake them, or if I thought I did, what have I now, when I see what it is, and find that I have embraced a shadow? false hopes and fears and joys. *He thinks he hath eaten, and his soul is empty.* Isaiah xxix.

"And you that will sleep on, may; but sure I am when you come to your death-bed, if possibly you awake then, you shall look back with sad regret upon whatsoever you most esteemed and gloried in under the sun. While they are coming toward you, they have some shew; but as a dream that is past, when these gay things are flown by, then we see how vain they are. As that luxurious king caused to be painted on his tomb two fingers as sounding one upon another, with that word, *all is not worth so much. Non tanti est.*

"I know not how men make a shift to satisfy themselves; but, take a sober and awakened Christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction, were it not for a hope that he hath beyond all that this poor world either attains or is seeking after.

"Oh! the blessed Gospel, revealing God in Christ and calling up sinners to communion with him, dispelling that black night of ignorance and accursed darkness, that otherwise had never ended, but passed on to an endless night of eternal misery! Says not Zacharias, with good reason in his song, (Luke i.) that it was *through the tender mercy of God that this day-spring from on high did visit us?*"

I have thought, Mr. Editor, that these three passages, thus laid together, add materially to each other's instructiveness; and as I do not know that even any original composition could convey a more useful or more interesting lesson to your readers, than is contained in this triplet of quotations (melancholy as one of them is in itself) I have deemed it worth while to transcribe them, in order that you may insert them if you think proper.

AMICUS.

Dublin, Jan. 22.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SIR,

THOUGH I am a female, and very young, yet I have taken the liberty of troubling you with a few lines on a point, which at present occupies much of my thoughts, and on which I am desirous of procuring some decisive information. I trust your goodness will admit my excuse, and will deem the subject of my letter a sufficient apology for addressing you.

On the death of my parents, when I was only four years old, I devolved to the care of an unmarried sister of my mother's. Under her protection I have now continued for almost twelve years, and have much reason to feel grateful to her for the treatment which I received. She has spared no expence in bestowing on me such an education as the neighbourhood afforded; and, indeed, excepting the great irritability and natural violence of her temper, of which however I

have more frequently witnessed the effects on others, than experienced them on myself, I have had no subject of complaint. The great object which my aunt, till within a late period, has had constantly in view, has been pleasure; and such pleasures as easy circumstances, and a considerable market town, have given her the means of enjoying, she has pursued with unceasing eagerness. Cards, company, and a continual succession of engagements, have nearly engrossed her whole time; and the chief business of her life has consisted in forming and executing plans of amusement. But within these two years a very striking change has taken place in this part of her character. She is no longer devoted to the same pursuits as formerly. Cards are banished from the house. Such company only are selected as are distinguished by their serious habits, and a more than ordinary profession of piety. The conversation, in which alone she takes any pleasure, is entirely of a religious nature. Her family are assembled to prayers twice in the day: and not only the morning and afternoon services on the Lord's Day, but the lecture at night, as well as that on Wednesday evening, are regularly attended by her. This great alteration, I apprehend, has been chiefly effected through the exertions of our valuable and exemplary rector, since whose coming into the town about three years ago, a very considerable improvement has taken place in a large portion of the inhabitants. My aunt at first called him a Methodist: but after some time his preaching evidently began to make a deep impression on her mind, which has, at length, terminated in producing the change which I have mentioned.

But do you know, Sir, that striking as this change is, I am half afraid that she is not yet a true Christian. Pray, do not deem me uncharitable for admitting such a suspicion; but suspend your judgment till I have assigned my reasons. Though my aunt is, in many respects, so greatly altered, yet there is one point in which she continues unchanged. Her temper remains as irritable, her passions as violent as they were before she became religious. I almost think on some occasions that, in this particular, she grows worse. The house is a continual scene of altercation between herself and the domestics; and the consequence is, she is so often changing her servants, that no person of a good character will enter into her service. Had you, Sir, been present at some of the scenes which I have witnessed, I am sure you would have been shocked. So ungovernable is her temper, that I have seen her, almost immediately after rising from family prayers, fall into a violent passion with the footman, for having laid the wrong table-cloth, or for not making his spoons shine so bright as he ought. At another time I have known her to break forth into expressions of vehement rage with the maid for not having the tea-kettle boiling against her return from afternoon service.

Now, on contemplating such scenes, the question will involuntarily arise in my mind, "Can my aunt be a true Christian?" The Bible plainly tells me, that true Christians are like-minded with Christ. But I ask myself, "Is this the mind which was in Christ Jesus? Is this the *gentleness* of Christ of which St. Paul speaks?" Our good rector preached last Sunday from this text, "If any man be in Christ, he is a new creature: old things are past away; behold, all things are become new." I confess I could not help applying the doctrine contained in this passage to my aunt. If she were in Christ, she would be a new creature: and though it be true that *many* old things are passed away, yet while she yields to these unrestrained fits and starts of passion, can it be said, that *all* things are become new? Tell me, Mr. Observer, if I am uncharitable in my surmisings: and shew me in what respect the conclusion, which I am urged very reluctantly to form, is erroneous.

But before I conclude, I must adduce another circumstance which serves very strongly to confirm my suspicions. My aunt, I fear, does not strive to subdue her tempers. I draw this inference from the following circumstance. After the gusts of passion are over, instead of confessing and lamenting the impropriety of her conduct, she attempts to vindicate and excuse it. She pleads in her exculpation the natural irritability of her constitution, and declares that with passions so warm and impetuous as her's, it is impossible to restrain the indulgence of them. And yet even to this assertion, I hardly know what

degree of credit is due; since I am not seldom present on occasions in which she bridles her anger apparently with great facility to herself. It is rarely, when in company with her religious friends, that she suffers any thing to escape which might disclose this feature in her character; and provocations are *then* permitted to pass unnoticed, which, at other times, would probably excite a most furious storm.

In short, the whole affair is to me an inscrutable mystery. On the one hand, I see a very surprising change wrought in my aunt. Cured of her immoderate love of the world and its pleasures, I see her become a most zealous and ardent professor of religion. But, on the other hand, I do not see in her that habitual government of the temper, which corresponds with *my ideas* of religion. Are *my ideas* on the subject incorrect? Can true religion exist where irritable tempers and violent passions are indulged without restraint? Is there any state of the heart so bad, as that religion cannot administer a cure? Consequently, can any Christian plead inability to subdue his evil propensities, as an excuse for gratifying them? If yourself, or any of your correspondents, will furnish a reply to these enquiries it will confer an important favour on your admirer

NARCISSA.

To the Editor of the Christian Observer.

SIR,

I SHALL only preface what I have to say by informing you, that I constantly take in and read your work, and am going to take a liberty which I find to be the custom of many of your correspondents, namely, of asking your advice on a subject on which the opinions of the young men, who are my usual companions, are unsatisfactory.

I have always, from the time of my first being able to hold a gun or mount a horse, been a great lover of field sports; and from that time, till within a few weeks of the beginning of the late shooting season, I had never any doubt of their lawfulness. About a year ago, a pious young friend of mine suddenly gave up field sports of all kinds, of which before he had been considerably fond. I several times pressed him to take a morning's diversion with me, and gave him accurate accounts of the good sport and quantity of game I had found, and mentioned every little incident which I thought might awaken a sportsman's feelings: but he remained stedfast, and I thought no more of the matter. At that time he did not give me any explanation of his reasons: but in the month of August last, the old man, from whom we procured our licences, being dead, I asked him if he knew where licences were now to be got; I had no suspicion that his giving up field sports last year was from any scruple of conscience. He told me that, not intending himself to take out one, as he had strong doubts of the lawfulness of field sports, he had not made any enquiries. I was startled by this unexpected avowal, but did not then pursue the conversation. Having, however, a very high opinion of the judgment of my friend, I determined to scrutinize the matter well in my own mind before I took out any licence.

When I first took the subject into consideration, both my inclination and judgment led me strongly to suspect that my friend laboured under a mistake: but the more I considered the question, the more I felt inclined to adopt his sentiments. In the first instance I consulted several of my young friends, whose opinions all concurred in holding strongly the lawfulness of field sports, though on different grounds. One argued that all animals being put under the power of man, he might use them as he saw fit, provided he did not wantonly torment or destroy them. He told me that he would not shoot a swallow, but had not the least scruple in shooting a partridge, and at the same time reprobated strongly the custom of many sportsmen of discharging their fowling-pieces, when they came home from shooting, at any little innocent animal which might happen to fall in their way. A second of my friends rested his foot firmly on the manliness of field sports, their suitableness to the character of a fine and generous spirit: while a third instituted a more circuitous defence, and declared, that supposing life (as it undoubtedly is) to be a blessing to animals, a great addition of life accrued to the game-world from the care which gentlemen sportsmen took to preserve hares and par-

tridges from their enemies of the animal tribe; and he proved from this that shooting instead of being a barbarous was a very beneficent amusement.

Now, Mr. Editor, my sincere opinion of these three arguments was, that the first fully justified any gamekeeper, or other licensed person, whose *business*, and not *amusement*, it was to kill game or any other wild animal. I thought the second argument only high sounding nonsense, and imagined that it was rather our business to consider what was our duty than what was agreeable to a manly and high spirit; for I imagined that these words were more allied to pride than to sound argument. And with respect to the third, I thought that it could be pleaded fairly only by the person who preserved game for the sake of increasing their happiness, and not by the person who did it for the purpose of destroying as many of them as he could for his own gratification.

Having received these opinions, which agreed in the main question, though on different principles, I determined to ascertain the principles on which my pious friend, already mentioned, acted, and to hear the reasoning by which he supported them. Much passed between us on the subject, and his arguments appeared to me unanswerable: but as it would swell this letter to too great a length were I to enumerate them all, I will only mention one or two of the most striking. He asked me what I should think of a race of angels or superior beings, who, for their amusement, should let down tempting baits in which a hook was inclosed, and in this way entrap men and draw them up to the skies, there to receive their death; or who should march among unresisting mortals, and evince their skill and superiority by butchering as many as they were able; and then returning to their æthereal companions should make it as much their boast, as our modern sportsmen do to have destroyed a great number of the feathered race, though incapable of the least resistance? What, said he, should we think of the mercy and benevolence of these beings? This, I must own, appeared to me very apposite.

He asked me, moreover, whether, supposing the sports of the field to be lawful, they were likely to forward us in the great Christian duties of universal benevolence, mercy, and charity? He thought that their tendency was exactly the reverse. And such being the case, he argued, that, even supposing them to be lawful (which *he* could by no means grant) he could not think that they were expedient.

Having thus stated the principal arguments on each side of the question, I shall be obliged to you to pass judgment for the benefit of myself and any other of your readers, who may still feel doubts on the subject.

Your's, S. F. N.

To all who have any doubts respecting the unlawfulness of field sports, (for ourselves we feel none), we would strongly recommend the perusal of "Three Dialogues on the Amusements of Clergymen," printed in 1797, for Cadell and Davies. We have reason to believe that this well written work was the production of Mr. Gilpin of Boldre, although the arguments are said to have been first used by Bishop Stillingfleet, in discussing the question of Amusements with a young Clergyman. To us it appears that many of those arguments apply with nearly as much force to the Laity as to the Clergy.

To the Editor of the Christian Observer.

In the third number of a "Collection of Modern and Contemporary Voyages and Travels," now publishing, the following account is given of a miserable tribe of Dalmatians, inhabiting the Valley of Slosella. It is extracted from an abridged narrative of M. Cassas's travels in Istria and Dalmatia, and exhibits a most disgusting picture of the condition to which a people may be degraded by inveterate habits of sloth.

"M. Cassas again descended the Kerka to regain his boat, which he had left at anchor at Sebenico, and in which he was to continue his voyage to Salpatra. Before re-embarking, however, he took a cursory inspection of the Valley and Burgh of Slosella, which lies to the right on entering the Bay and Canal of Sebenico.

"The Valley of Slosella is a peninsula or long tongue of land, which advances between the Canal of Zara and the Lake of Vrana, and is finally attached by an extremely narrow isthmus to the high mountain, which is situated to the right of the Bay of Se-

benico. The appearance of this deep valley is frightful, from the aridity of the mountains, their deep fractures, and the barrenness of the small portion of land, or rather of the dust collected in their chasms. In this obscure corner of the world live a horde, the most savage, or rather the most weak and brutal, of any in Dalmatia, or perhaps even on all the continent. This truly degraded race has no other instinct than that of destruction. In these districts there are to be found neither corn, useful plants, trees, nor fruits; and the wretched people tear up, without reason or prudence, all that the land attempts to bring forth for their support. But their inconceivable ignorance may be imagined when it is known, that while they actually root up trees, grain, and even grass, they respect rushes, brooms, and thorns! Having by such madness become unworthy of finding proper food to support their miserable existence, they are obliged to subsist upon shell or other fish, which the sea deposits on their sands, or which the pity of some fisherman, from the neighbouring countries, grants to the relief of their disgusting indigence. Without care, energy, industry, or even ideas, they remain all day sitting before the doors of their miserable hovels, or on the rocks, which surround them: their physiognomy is wan, shrivelled up by the sun, and disgusting by filth; their looks are ghastly; their hair black and stringy; their body is meagre; their limbs are dishevelled; and their stature is disproportioned. They are more timid than wicked, more brutal than ferocious; they do not appear to be susceptible of the most simple ideas; they are equally dull in comprehension, retention, and imitation; and they seem to have no conception that the world is capable of affording any thing either useful, convenient, or agreeable.

"If we were to describe these people as savages it would be an insult to the human race; for they have neither the candour, the affecting simplicity, the pride, nor the independence of the latter. Savages are the first link of the chain of human nature; these people appear to be the last*. Their origin is unknown; but it is pretended that they formerly rendered themselves terrible to the Turks. Perhaps, if one were permitted to stop at conjecture, this circumstance, which doubtless derives its origin from some obscure traditions, would lead us to suppose, that these people are the unfortunate remains of the Uscoques or Sclavonians, who, under the oppression to which they have been subjected, have lost for ever, not only the dignity, but even the intelligence and reason of human nature."

These observations of our traveller agree with the opinion of the celebrated Fortis, who, when speaking of the natural history of this part of the country of Sebenico, and of the vast quantity of fish, which arrive in all seasons in the environs of Slosella, says, "Notwithstanding the abundance and variety of these fish, the lazy inhabitants of Slosella neglect all advantage to be derived from them; they pass the whole day in the open air, and devour, without bread, and often without cooking, all the fish they can procure. In the spring these indolent peasants live entirely upon cuttle-fish, which they catch by immerging in the rivers the branches of trees, to which this fish adheres for the purpose of spawning. If a more difficult method were necessary to procure this kind of food, they would, I firmly believe, rather starve than resort to it. They are the enemies of their own welfare, as well as of that of others; for, in order to oppose the introduction of drag-nets, which had been attempted by their lord, the Abbé *Jerome Dragonich Varenzio*, they threw large stones into the ponds, rivers, and about the shores, though that method of fishing would have been of the greatest advantage to them all."

Much instruction may be derived from this affecting narrative, by those who are labouring to convert their historical reading to a religious use. Can we conceive a more wretched state than that which is here described? yet the Christian reader will not fail to discern, in the above representation, the dire effects of a slothful habit upon the soul. The ravages of sloth, when considered in its influence on our religious character, are as real, as disgusting, and as hu-

* This is a very extraordinary sentence, the meaning of which it would not be very easy to discover. The author, we presume, must be one of the modern philosophists.

miliating as those which we have just contemplated: exhibiting to the observation of an enlightened mind, the same prodigality of time and talents, the same insensibility to the richest blessings, the same torpid love of ease, the same obstinate adherence to wretchedness, the same lamentable degradation and loss of all that constitutes the true glory of man.

There are few sources of mischief so prolific and dangerous as sloth. And whatever varieties are observable in the symptoms and progress of this disorder, yet when viewed in its real light, and understood to mean that *indolence of spirit which indisposes* us to religious exercises, it is a malady common to all; originating in our corrupt and apostate nature, it operates with unceasing malignity, and yields only to the efficacious influence of religious principle.

This baneful vice is the more dangerous, because its inroads are so gradual as to excite no alarm in the mind. "Slothfulness casteth into a deep sleep." Silent in operation, and imperceptible in its advances, it seduces into a soft and flattering slumber, till "poverty rusheth upon us like an armed man," and the soul is overwhelmed with sudden and irretrievable ruin.

Let us then carefully guard against its approaches; and if conscience testify that we have already suffered, or are now smarting under its ravages, let us awake from our slumber, lest "we sleep the sleep of death."

L. D.

To the Editor of the Christian Observer.

The insertion of the following admirable Ballad, written by Cowper, will not, as I conceive, be at all unsuitable to the design of your work. It seems to me to contain a seasonable appeal to the feelings of your readers; the justice of which has been well illustrated in your last number, p. 216.

I am, your's, &c.

S.

THE NEGRO's COMPLAINT.

Forc'd from home and all its pleasure,
Afric's coast I left forlorn,
To increase a stranger's treasure
O'er the raging billows borne.
Men from England bought and sold me,
Paid my price in paltry gold,
But, though their's they have inroll'd me,
Minds are never to be sold.

Still in thought as free as ever,
What are England's rights I ask,
Me from my delights to sever,
Me to torture, me to task.
Fleecy locks and black complexion,
Cannot forfeit Nature's claim,
Skins may differ, but affection
Dwells in black and white the same.

Why did all-creating Nature
Make the Plant for which we toil?
Sighs must fan it, tears must water,
Sweat of our's must dress the soil.
Think, ye masters, iron-hearted,
Lolling at your jovial boards,
Think how many backs have smarted,
For the sweets your Cane affords.

Is there, as you sometimes tell us,
Is there One who rules on high;
Has he bid you buy and sell us,
Speaking from his throne the sky?
Ask him, if your knotted scourges,
Fetters, blood-extorting screws,
Are the means, which duty urges
Agents of his will to use.

Hark! He answers; wild tornadoes,
Strewing yonder sea with wrecks,
Wasting towns, plantations, meadows,
Are the voice with which he speaks.
He, foreseeing what vexations
Afric's sons should undergo,
Fix'd their tyrant's habitations
Where his whirlwinds answer—No.

By our blood in Afric wasted,
Ere our necks receiv'd the chain;
By the mis'ries which we tasted
Crossing, in your barks, the main;
By our sufferings, since you brought us
To the man-degrading mart,
All sustain'd by patience, taught us
Only by a broken heart;

Deem our nation brutes no longer
Till some reason you shall find
Worthier of regard, and stronger
Than the colour of our kind.
Slaves of gold! whose sordid dealings,
Tarnish all your boasted pow'rs,
Prove that you have human feelings,
Ere you proudly question our's.

COWPER.

REVIEW OF NEW PUBLICATIONS.

Memoirs of the Life of GILBERT WAKEFIELD, B. A. *formerly Fellow of Jesus College, Cambridge. In 2 vols. 8vo. Vol. I. written by himself, a new Edition, with his latest Corrections and Notes by the Editors: to which is subjoined an Appendix of Original Letters, pp. 560. Vol. II. by the Editors, with an Appendix consisting chiefly of Original Letters and Papers, pp. 530.* London, Johnson. 1804.

THE account of a scholar, who devoted the principal part of his time to theological studies, cannot be uninteresting to the Christian Observer. The volumes before us, however, have some additional claims upon our notice. They lay open to us the history and the character of a man, who considered himself as a martyr in the cause of religious truth and religious liberty; they are interspersed with copious reflections on the plans most proper to be adopted for the education of youth; and they were written, in part at least, for the important purpose of producing "a beneficial influence on the manners of the rising generation.

The greater part of the first volume of this publication is occupied by the "Memoirs of Mr. Wakefield, written by *himself*," and originally published in 1792. These the author carefully revised, intending to republish them with a *continuation*; but his death frustrated this project. His intention has been carried into effect, as far as it could be carried into effect, by his present editors, Messrs. Rutt and Wainewright. The "Memoirs" now appear, with a great number of corrections, which, it seems, Mr. Wakefield intended them to undergo; and the second volume contains a continuation of the narrative by the editors, to the time of Mr. Wakefield's death. To each volume is subjoined an Appendix; consisting chiefly of original letters to and from this author; an *Essay* by him on *Alphabetical Characters*; his *Address to the Judges of the King's Bench*, when he was brought up to receive judgment on a well known occasion; and his *Imitation of the First Satire of Juvenal*.

We shall confine our attention almost exclusively to the first, which, we need hardly say, is incomparably the more interesting of these two volumes. Of the editors, however, it is necessary to observe, that they have shewn rather more respect to the memory of their friend, than consideration either for the purses or for the time of their readers. The prolixity of their part of this biographical narrative is extreme; and the many citations with which they have loaded both volumes, partly from the printed works of Mr. Wakefield, and partly from other books of great notoriety, might be thinned without at all reducing the value of the book, excepting in a *pecuniary* point of view.

In order to give a distinct view of the life and character of Mr. Wakefield, it will be expedient to separate our account of these, from our strictures on the opinions which he incidentally introduces into his Memoirs, respecting the education of youth, and some other subjects of great importance.

Gilbert Wakefield was born on February 22, 1756, in the parsonage-house of St. Nicolas in Nottingham, of which Church his father was then rector. He seems early to have discovered great pregnancy of parts, and particularly a very retentive memory. He could spell the longest words, say his catechism perfectly, and read the Gospels with ease, at the age of three years and three months. At the age of *seven*, he was sent to the free-school in Nottingham, where he remained for two years, and was afterwards successively under the care of various preceptors. In these he does not appear to have been fortunate; for he pleasantly compares the sum total of their united instructions to certain geometrical series, in which the number of terms is continued *ad infinitum*, but the amount of them all never equals *unity*. At length he was transferred, at the age of *thirteen*, to the tuition of Mr. Wooddeson at Kingston-upon-Thames, whose learning and attention made him some amends for the deficiencies of his former teachers.

After remaining with this gentle-

man for three years, our author was admitted a member of Jesus College in Cambridge, where he continued for five years and a half, and in that interval took the degree of *Bachelor of Arts*, and was appointed one of the fellows of his own college. His academical career was distinguished by successful diligence. While in the mathematical examination he was the second of his year, he was also honoured with the second classical medal, and for two successive years obtained the second of the two prizes which are annually conferred on the two best Latin Essays composed by Bachelors of Arts.

Mr. Wakefield had applied himself, while yet an undergraduate, to the study of the Hebrew; after taking his first degree, he prosecuted theological enquiries with the greatest ardour; and before he attained the age of *twenty-two*, he was more than inclined to those heterodox opinions in religion, which he held fast through life. He consented, however, to be ordained a deacon of the Established Church, an action of which he repents as the most *disingenuous* that he ever committed, and was soon after appointed a curate at Stockport. Although he continued a nominal Churchman till the year 1779, and although, even after that period, he had no aversion to preaching occasionally within consecrated walls, yet he had not been long a clergyman when he determined that nothing should again tempt him to *subscribe* to those articles which he totally disbelieved. His theological career, as an author, he commenced in the year 1781, and was ever after a warm disputant in favour of those doctrines which are termed *Socinian*. In 1779, he married the niece of Mr. Watson, who was his rector at Stockport.

It could serve no good purpose to detail very circumstantially the incidents of our author's after-life. They are on the whole unimportant, or distinguished only by the *restlessness* with which he perpetually changed his place of abode; a restlessness partly occasioned by necessity, and partly (as it appears to us) the effect of a chagrined and dissatisfied mind. Let it, therefore, suffice to mention that, in 1778, Mr. Wakefield removed to Liverpool, where he successively held two curacies; that in the following year he became classical tutor in the Academy at Warrington, where he continued till that academy was dissolved; that in 1783 he removed, with the intention of taking pupils, to Bramcote; in the following year, with a like intention, first to Richmond, and then to Nottingham; that in 1790, Nottingham was given up for the classical tutorship in the Dissenter's College at Hackney; and that, in the following year, the classical tutorship at Hackney was given up also, because the students, though most docile and amiable, had neither learning nor parts. Thus far we are brought by Mr. Wakefield, as his own biographer.

It afterwards appears that his prospects improved, and that he continued to reside at Hackney for seven years. February, 1794, was the ill-omened season, when Mr. Wakefield first took his stand as a political writer. The unfortunate issue of his political vehemence and acrimony is well known; in 1799, he was committed to Dorchester gaol for a libellous publication. After a confinement of two years, he returned to Hackney, full, as before, of literary projects; but was, in a very few months, overtaken by a disorder which brought him to the grave.

Had we undertaken to give a sketch of the *literary*, as well as of the *natural*, life of this most industrious scholar, we could not so soon have brought our biographical hints to a close. A mere catalogue of his works would fill no small portion of the whole space which we have destined to the present article. In effect, there is hardly any view in which these Memoirs are more striking, than considered as a recital of the conquests gained by an ardent thirst for knowledge and an indefatigable love of study, over many and some of them powerful obstacles. During his situation as classical tutor at Warrington, which he held for about four years, Mr. Wakefield cannot have wanted official employment in abundance. Yet in spite of his necessary avocations, and notwithstanding he devoted much of his time to the enjoyment of society, during these four years he perfected his knowledge of the Hebrew language; acquired the Syriac and Chaldee; learned the Samaritan character, in which, and in the Syro-Chaldaic version, he read the Pentateuch; added the Æthiopic, Arabic,

and, in some degree, the Persic; and, finally, read the Coptic Testament with the greatest facility, making at the same time some improvements in the lexicon and grammar of that language. Besides all this, he published, during this interval of time, a new translation of the First Epistle to the Thessalonians with notes; an Essay on Inspiration; a Treatise on Baptism; and a new translation of St. Matthew, with notes critical, philological, and explanatory. It is true, that had this author read and written less than he did, he would have read and written to much better purpose; yet both his industry and his knowledge are, after all, very surprising.

In another respect, Mr. Wakefield's Memoirs (we now speak of that part of them which is, in every sense, *his*) may be read with pleasure; they contain a good deal of characteristic anecdote. His memory was very retentive, and he has taken pains to diversify his narrative with short *wholelengths* of the various literary persons, whose names have any connection with the events of his own life. It must be owned, that he does not excel in his manner of telling anecdotes, his attempts at the mock-heroic style being particularly awkward. Some of the stories also discover a very poor, not to say a *low*, vein of humour: as, for instance, that of the little Welch curate, (Vol. I. p. 202), who tells a gentleman with a *large nose*, that he supposes he was brought up at *Brazen-nose* College. Yet there are others in a better taste. The following struck us as illustrating, in a very amusing way, the close connection that often subsists between almsgiving and selfishness.

"A Dissenter at Liverpool was preaching a sermon for the *infirmary;* and, among other arguments to effect his purpose, is said to have pleasantly observed, that 'no man, such was the importance and excellence of the institution! could possibly be prevented from bestowing liberally according to his ability, but by some *distress of circumstances*. Whoever, therefore,' he added, 'shrinks from his duty on this occasion, must be inevitably concluded *to be in debt*.' The consequence was a plentiful contribution." (Vol. I. p. 209.)

In the "Introduction," Mr. Wakefield announces that he intends to relate his adventures "in a style little inferior for honest bluntness" to that of Whiston. Certainly, his style is blunt enough in one sense, for he gives his opinions without any *civil circuities;* but if by *bluntness* he meant *plainness*, no word can be less applicable to his manner of writing, which is in general stiff and declamatory, though not in the present instance so pompous as in his political publications. The memory of this author generally outran his judgment, and this is no where more conspicuous than in the profusion of learned quotations with which he always spangles his pages, and which often seem to be present rather as illustrious visitors, than as having any concern in the business before them.

But we must not forget, what is more particularly our office on the present occasion, to take some view of the character of Mr. Wakefield, as depicted in these Memoirs. If, in discharging this office, we shall enumerate, with the most unreserved freedom and plainness, what we conceive to have been his faults, it may, perhaps be thought by some, that we are unnecessarily violating the sanctity of that place which is the last asylum of human weakness and imperfection. We beg leave, however, to remind such persons, that the subject of these Memoirs is here set forth as very nearly a model of virtue and piety, as challenging respect and admiration, and as particularly worthy of being copied by the young. Now a character which is thus held up to public observation and homage, becomes so far a *public character*, and must, therefore, undergo a posthumous trial, like the ancient kings of Egypt, for the purpose, not of injuring the departed, but of benefiting those that are to come. The very act of publicly urging a claim, confers on all men the right of publicly canvassing it. Whatever is proposed as the object of imitation, is, for that very reason, the proper subject of criticism, and *ought* to be impartially, though candidly, criticised. And supposing it should really appear to any man, that in the book before us a pattern rather of *false* than of *true* virtue is exhibited, that an example is propounded, which, as far as it will have any influence on the minds of the young, must be productive of dangerous effects: surely such a man is imperiously called upon to speak his undisguised opinion of such a work, and to caution the unwary reader a-

gainst its noxious influence. The memory of the dead should be honoured with all due regard; but we make too costly an oblation, when we sacrifice to it the welfare of the living.

We must begin with stating, that Mr. Wakefield always gives himself credit for thoroughly understanding his own character, and for being able accurately to appreciate his own qualities, both good and bad. Thus, for instance, he gently repels some compliments paid him by a friend, with this remark:

"I look upon myself as one who can exactly balance his own merit; and it is this presumption of my skill in self-adjustment (if I may so speak) that enables me to appropriate your encomiums." (Vol. I. p. 387.)

From one who professes to *know himself* so intimately, we have a right to expect that, in writing his own life, he shall present us with some of the fruits of this supposed self-knowledge. Nor, in the present instance, are we disappointed; for our author very early avows his intention of describing his own character with perfect and unreserved frankness:

"Grateful as I am to the Gracious Being, without whom I and my faculties are nothing—'who worketh in me both to will, and to do of his good pleasure,' I feel no disposition to affront his bounty by assuming the language of *hypocritical* humility.....I will never incur a *real* imputation of dissimulation and ingratitude, by adopting a silly affectation to avoid the mere *appearance* of conceit." (Vol. I. p. 7.)

The same sentiment is elsewhere thus expressed:

"It always appeared to my mind not only a violation of truth, but an act of ingratitude to the 'Giver of every good gift,' to dissemble or disparage those qualifications, which I was conscious of possessing, &c." (p. 89. Vol. I.)

Many other passages of a similar import occur, in which the author speaks of his "constitutional frankness and intrepidity," his "native aversion to concealment and disguise," and his freedom from "prudential timidity and reserve." It is almost unnecessary to observe, that this readiness to display his own character, constitutes, in fact, one of the most *characteristic* features of Mr. Wakefield, and thus *is what it would describe*. Most of our readers, indeed, will probably think they see some connection between this quality, and that constitutional *vanity* and *self-conceit*, with which this author has often been charged. The imputation of vanity, however, Mr. Wakefield strongly repels.

"For my own part, I can sincerely affirm, that no motives of vanity, engendered by an overweening persuasion of great accomplishments or distinguished virtues, have impelled me to present my *own Memoirs* to the public, unconnected with a *sense of duty*." (p. 7. Vol. I.)

Yet, if we mistake not, the following sketch is meant for a portrait of those "distinguished virtues," which in the last extract are disclaimed.

"A life like mine, of which so large a portion has been employed in a vigorous pursuit of *religious truth*, and an undaunted profession of her dictates, in opposition to the sensibilities of domestic influence, the restraints of friendship, and the solicitations of worldly interest, in conjunction with such application to useful literature, as precarious health, embarrassed circumstances, perpetual change of residence, and numerous avocations, would allow, &c." (p. 7. Vol. I.)

In another part of the work, the ill-will of the author's enemies is in part ascribed "to an appearance (for it was merely an *appearance*, but perhaps not easily distinguishable by an undiscerning or unkind observer) of considerable vanity and self-conceit." (Vol. I. p. 88.)

We believe that Mr. Wakefield is generally thought, even by his friends, to have been endued with a very irritable temper. How much he differed from the rest of mankind, in his own view of this matter, may be judged from what follows.

"From my earliest infancy I was endowed with affections unusually composed." (p. 23. Vol. I.)

"A spirit of evangelical benevolence, a consciousness of intellectual mediocrity and imperfect virtue, have disposed me, I hope, to decide with kindness on the conduct of others, and with justice on my own; and have in a great degree, if not altogether, exempted my affections from envy, from malice, and from pride." (p. 2. Vol. I.)

Now it must be allowed, that in all these extracts, and indeed throughout the whole volume, there are discoverable but few traces of that "hypocritical humility," of which the author seems so much afraid; but we are concerned to add, that we detect still fewer marks of those "composed affections," and that "kindness in deciding on the conduct of others,"

which he gives himself the credit of possessing. On the contrary, the narrative seems to us to abound with symptoms of self-importance and unchastised passions, at the same time that it is distinguished by a perpetual vein of egotism, which would be diverting, if it were less reprehensible. That we may not be accused of throwing out vague and unsupported charges, we shall succinctly lay the grounds of our opinion before our readers.

A very conspicuous feature of these Memoirs is the careful minuteness with which they recount all the injuries, real or supposed, ever sustained by the author from his youth upwards. As some unhappy people are said to compute time by the miseries they suffer, so Mr. Wakefield seems to measure the progress of his past life by the slights and affronts he has received; and, what is very observable, the commencement of this *catalogue of injuries* is to be dated long before the occurrence of those political events, which, while they shook Europe to its centre, diffused a spirit of acrimony and hostility throughout all ranks of society. When he was at school, and about seven years old, the usher, Mr. Beardmore, *once threatened* to *flog* him; and this treatment Mr. Wakefield declares "he shall not hastily forget." He has hardly arrived at college, before we find that his enemies there, "if not numerous," are "not inactive." Soon after, an overt-act of enmity is committed against him by Dr. Cooke, who, with a mixture of partiality and treachery, adjudged a prize to his own son in preference to Mr. Wakefield. Of Dr. Cooke we are accordingly told, that he had just enough of school-learning "to engender *impertinence* and *conceit*." Next come the *Emanuel men*, who, when our author took his first degree, contrived by some artifice to increase the apparent distance between the senior wrangler, who was a member of their own college, and Mr. Wakefield, who was second. The *Emanuel men* are succeeded by the *St. John's men*, by whose iniquity our author lost the first classical medal. Then we are told of Bishops Porteus and Pretyman, who gave him hopes of patronage, which they never realised. Then of the members of a Cambridge club to which he belonged, who did not congratulate him on his marriage, till some weeks after that event had taken place. Then of the citizens of Liverpool, who had the presumption to "measure Mr. Wakefield's qualifications by the standard of the *pedagogical* tribe already stationed among them." Then of the master and fellows of his own college, who sent him some testimonials "couched in a style of formal insipidity," and such as they "would have granted to many whom they had much less reason to esteem;" the testimonials were accordingly committed to the flames. Not long after, our author introduces on the scene Dr. P——, "a *red-hot* orthodox Oxonian," who once preached against him, and of whom consequently he tells some degrading anecdotes. Next we hear of a gentleman who wrote him a dictatorial letter. Moreover, of a landlady who gave him a saucy reply.—But it is needless to prosecute this detail.

Independently of the querulous aspect of this narrative, the manner in which the writer speaks of many persons, eminent for rank or for talents, is not such as to impress on our minds a favourable idea either of his charity, or of his modesty. Blair's Lectures he pronounces, in one of his letters, to be "a wretched performance." To learn Hebrew with *the points*, a method of learning that language, which, whether right or wrong, has been recommended by some of the most illustrious scholars, is "abominable stupidity—a stupidity which no words can sufficiently stigmatise." But the principal victims of his contempt are *the powers that be*. He roundly asserts, that every dignified clergyman is unworthy of being heard on the subject of the doctrines he professes; not because his profession is necessarily insincere, but because he has "sold himself to the service" of the Church (p. 181), and can, therefore, have no free opinion.

"Talk not to me of a concern for religion, and a veneration for truth, when a man is already in possession of great preferment, and is expecting more. Reason and philosophy can accept with confidence no declarations of integrity and conviction, when a bribe has been received." (p. 285. Vol. I.)

This decisive anathema is pronounced with allusion to Bishop Horsley, who is elsewhere classed among "Sycophants, inflated by their preferments," and "Jeshuruns," "intoxi-

cated by ambition and a prodigious conceit of their own acquirements," (p. 325); and whom our author once attempted to "flagellate into a little sobriety and decency of manners." Bishop Horsley may, at least, complain of being consigned to a flagellator himself so far from immaculate, and say, "*Non video quid in meâ vitâ despicere possit Antonius.*"

The same sentiment often recurs in these volumes. But Dr. Secker, and indeed all who, having once dissented, afterwards conform, are treated with still greater severity than Dr. Horsley. (Vol. I. p. 205.)

The greatest enemies of Mr. Pitt have generally allowed him the praise of eloquence. They are taught their mistake in the subjoined exclamation.

"Eloquence! how is thy sacred name prostituted in this application of it. Such a bellowing vociferation, such an impudent attempt to screen the imbecility of argument under a fictitious passion, and a volley of empty sounds, sunk him ten times deeper than before even in my opinion." (p. 358. Vol. I.)

We shall close these extracts with the anecdote related in p. 333, which is so truly characteristic, that we cannot prevail on ourselves to omit it. One day, after going sixty-two miles, above forty of which he had walked on a dusty road and under a burning sun, Mr. Wakefield reached in the evening a solitary inn, the only one (as far as his knowledge went) within ten miles of the spot it occupied. He entered, and asked the landlady, whether he could get some supper and a lodging there that night?

"She did not know whether I could or not. 'Let me know at once,' said I, 'because I have no time to lose.' She not much liking, I presume, my 'bodily presence,' which was not very weighty, muttered a faint consent.

"This ungracious acquiescence stirred up in me my Pythagorean maxim, of which I have made excellent use on numerous occasions.

——— παντων δε μαλιστ' αισχυνο σαυτον.
'And above all men reverence thyself.'

"I rejected at once her insolent donation; started from the room; and almost overpowered with heat, and thirst, and weariness, sallied out in quest of another asylum for the night. None but the brother pilgrim, whose feet have carried him

O'er hills of peril and through vales of woe,

can easily imagine the fortitude necessary for such an assertion of personal dignity and independence."

Will it be believed, that "a philosopher," born with "affections *unusually composed*," could commit, or having committed, could record, with such a tone of triumph, an act of such childish pettishness?

From the documents which we have laid before our readers, they may form some judgment with respect to the character of Mr. Wakefield; and, if we do not greatly deceive ourselves, the most candid of them must agree with us in the conclusion, that this celebrated man, in spite of his acknowledged talents and supposed discernment, laboured under a very considerable quantity of self-delusion and self-ignorance. He had a strong antipathy to the temper and the habits of those, who sacrifice every thing to interest, and suffer their judgment to be warped, their consciences to be deluded, and their principles to be subverted, by a mean love of emolument. Of this kind of character he seems to have formed a very vivid conception, and to have avoided nothing more carefully than every degree of resemblance with it. But, on the other hand, he hardly appears to have suspected even the possible existence of another description of character, which, though diametrically opposed to this, is yet as essentially *little* and as radically *unscriptural;* a spirit and temper, *presumptuous, self-willed, high-minded, despising government,* and *not afraid to speak evil of dignities.* "That it is a plausible and tempting office (he remarks in one of his letters, Vol. I. p. 183.) to set one's self up against established opinions, as a proof of superior discernment, is a malicious observation of Hooker, and as remote from truth as it is from charity." His pride, therefore, (for such we are constrained to call it) he mistook for independence of mind, and his insolent assumption of universal respect for *constitutional frankness and intrepidity.* In resolving to publish his own Memoirs, he evidently did not suspect himself of being guided by vanity, or by any other than the most disinterested motives; yet we are much mistaken if the most charitable observer can avoid decyphering the *me, me, adsum qui feci,* in almost every page of his narrative. It should be particularly observed,

that the specimens of dogmatism and irritability, which we have selected from this work, cannot be defended, as similar faults in some other of the author's publications have been defended, on the ground of hasty and uncorrected composition. The edition of the Memoirs which is before us, was for some years under the revision of the writer. The *single exception* to this remark is the criticism above cited on Blair's Lectures, which is contained in one of the private letters.

It cannot be, in itself, a pleasing task to enumerate the faults of men of learning and ability. But it is important to establish right notions on the nature of that "Christian virtue" which is recommended in the Scriptures. While, therefore, we concede to the editors of the volumes before us, that the subject of them was affectionate to his friends and benevolent to the unhappy; while we concede to his panegyrist Dr. Aikin, that he was sometimes as lavish of his praise, as, on other occasions, he was prodigal of his censure; and while we concede to his apologist Dr. Parr, that he was patient of *respectful* opposition; we are yet compelled to remark, that all this, commendable as it is, may be consistent with the total absence of true Christian charity. It is in the very article of *disrespectful* opposition, and unprovoked injury, that true Christian charity discovers herself. A spirit, gentle when treated with respect, but quickly fired by affronts, suspicious, and imperious, has surely little in common with that heavenly quality which *suffereth long, vaunteth not itself, is not easily provoked, thinketh no evil,* and *endureth all things.* It should be observed too, that the pride of a great scholar may be gratified in conferring praise, exactly as the pride of the Romans, or that of Charles the Twelfth, was gratified in giving away kingdoms. This sort of consequential generosity is no proof of humility; for gifts bestowed with such parade are as flattering to the vanity of *him that gives* as of *him that takes.* And in effect, nothing can be better known than that the writings of some of the most arrogant classical scholars, occasionally contain eulogies as profuse as the Latin language, so rich in superlatives, can furnish.

Now it is impossible to contemplate such a character as that which we have been reviewing, without suspecting that there was something radically wrong in the principles on which it was formed. It appears to us that this radical defect was *a disbelief of the doctrine of human depravity.* This doctrine may, doubtless, be believed, without its producing any beneficial effects on the heart or the temper; yet without this doctrine we do not see how any foundation can be laid for that anxious self-scrutiny, that jealous watchfulness over every thought and every motive, and that earnest prayer for divine assistance, which are the only efficacious correctives for pride, vanity, and selfishness. Mr. Wakefield's sentiments on this subject may be collected from the following sentence:

"That doctrine of the depravation of the human heart, in consequence of the fall, is most unscriptural and erroneous, dishonourable to God, and an encouragement to sinners, &c. &c." (p. 419. Vol. I.)

We shall not here stop to remark particularly on the inconsistency of this assertion with the complaints which our author so frequently pours forth, of the general prevalence of moral evil, and the rarity of virtue; nor to enquire why, if all men be naturally disposed to do right, so many men should be practically disposed to do wrong. This is not the place for such a discussion; and we shall, therefore, content ourselves with respectfully pressing upon our readers the importance of holding fast the doctrine in question. It is, in some sense, the fundamental article of Christianity; for it is that which brings all her other doctrines, as well as all her precepts, home to our hearts and our practice. The essential deity of Him who came down from heaven to expiate the sins of the world, and the personality of that Spirit who offers his gracious assistance to master the corruption of our nature; these tenets, as they can have no practical effect, so neither will they long be believed, if we are once convinced that there are no sins to be expiated and no corruption to be mastered. The Christian Revelation is represented under the images of light rising on the benighted, life revisiting the dead, and "the opening of the prison to them that are bound." But if we are persuaded that there is nothing in our state analogous to this *darkness,*

this *death*, and this *bondage*, how can we expect to partake of that illumination, that resurrection, and that "glorious liberty?" The memoirs before us appear to afford a melancholy proof that the renunciation of this doctrine of man's corruption is naturally followed, both by a departure from the *spirit* of Christianity, and by a deflexion from its most essential truths.

Mr. Wakefield's inacquaintance with human nature discovers itself in most of his habits of thinking and judging. Swift and Pope were never more captious in their dissatisfaction with the world. He seems perpetually at a loss to account for the little respect which his talents and qualifications attract, and the inattention with which his proposals for the education of youth are treated. Had he recollected the recent history of Dr. Johnson, he might surely have been content with the tardy progress which he made in the public favour. And here we may remark that, although to a superficial eye there may appear to be a strong resemblance between the haughtiness of Johnson and the lettered arrogance of the author before us, yet in nothing does the superior good sense and intellectual rectitude of the former appear more conspicuous, than in the soundness and accuracy with which he habitually formed his estimate of mankind. We may remark also, that amidst too much laxity of practice, and too much intercourse with the licentious and the gay, the piety of Johnson was principally sustained by his uniform and deep consciousness of human depravity.

In politics, the Editors of these Memoirs assure us that their lamented friend was no *theorist*. In one sense, however, it appears to us that he merited that appellation: he was perpetually panting for the introduction of a state of political perfection, of which politicians have long since learned from experience to relinquish all hopes, and of which better authorities have taught us that the existence is not to be expected. Although no man seems more firmly to have held the opinion, that *whatever is, is wrong*, yet the following passage will shew by what an easy process, in his conception, all that was *wrong* might be set right.

"By what an unaccountable infatuation can men confederate against their own happiness! By the destruction of all arbitrary government and its appendages, by the introduction of humane and equal laws, by the establishment of judicial processes, speedy, decisive, and unburdensome, by the education of the common people and the cultivation of true *unpolitical* religion, such a glorious system of universal *liberty* and unlimited *benevolence* might be established, as would make this earth, in comparison of its present condition, a PERFECT PARADISE." (Vol. I. p. 362.)

Yet it would be extremely unfair in us not to observe, that on some occasions Mr. Wakefield can appreciate with more candour the political blessings with which he was actually surrounded. The following very just remark occurs in a letter written in 1803:

"No emoluments would induce me to migrate from my native spot. Depend upon it, there will be no such doings in that latitude (America), as there are now in Old England, for many generations." (p. 485. Vol. I.)

We shall here close our review of Mr. Wakefield's character, with remarking, that he was free, as far as it appears, from gross vices. It forms no part of our plan particularly to examine his qualifications as a classical scholar. They are well known to have been uncommon, and they seem to be, on the whole, very fairly and very sensibly estimated in a letter from Dr. Parr, annexed to this work. (See Appendix. G.)

It is now necessary to pay some attention to the opinions of Mr. Wakefield on some very important subjects, which are incidentally introduced into this narrative. These principally relate to the jurisprudence of this country and the management of our public prisons; to the cruelty of privateering and of the slave trade; and to the systems of education adopted in our public schools and universities.

With regard to the first of these subjects, we agree with this author in thinking that the efforts of the state should be directed, rather to the prevention, than to the punishment, of crimes; and, consequently, that effectual measures should be taken for the education of the lower classes of society. But his favourite project of *amending delinquents by lenity rather than by force*, though founded on a principle both humane and just, seems to be pushed to somewhat of an extravagant length. His remarks on the economy of our public prisons, deserve

in our judgment, to be perused with much care. They were the result of personal observation and experience, and, though some of the facts on which they proceed are probably exaggerated, yet we cannot help thinking that many of them are too well founded. We speak here rather from conjecture than from knowledge; and shall, therefore, enable the reader to judge for himself, by presenting him with some loose extracts from a paper on this subject, found after Mr. Wakefield's death, and published by his present editors.

"During four winter months, as their time of confinement in their cells is dated from the decline of day, their solitude in darkness varies from *fifteen* to *sixteen* hours. Surely such an annihilation from active life is highly criminal, and an offence against the dispensation of our Creator, who has appointed our sojournment here as a period of preparation for futurity." (Vol. II. p. 271.)

"A crying sin, in these gaols, is the habit of *idleness*, which they confirm or produce. During the period of from one to eight months, *before trial* at least, they have no employment beyond occasional labours at the water-engine; but saunter about, lie down asleep, or waste their hours in such unedifying conversation as men grossly ignorant may be supposed to entertain with each other. Such is the case also with the *debtors*, almost without exception." (p. 272. Vol. II.)

"Severe treatment, without any attempt at removing gross ignorance, (the almost universal economy of these goals), hardens their inhabitants, and prepares them for additional outrage to society." (Ibid.)

"The loading of prisoners, even before trial, with very heavy irons, so that they can scarcely walk beneath the weight, at the discretion of the gaoler, not by the measure of the alleged offence, is not only a very inhuman, but, I should think, a very needless practice, in a prison so constructed and so regulated as to preclude all expectation of escape on the part of the prisoner, and all fear of it on that of his keeper." (Vol. II. p. 275.)

"Another serious injury arises from the long interval of imprisonment *before the trial*. A man shall lie in prison for eight months, and, after all, no crime be *found* against him. But his time has been lost, his character ruined, his family impoverished—every possible evil, and no recompence." (Vol. II. p. 276.*)

Of the practice of privateering, and of the African slave trade, our author speaks with great indignation. Acquiescing in his *general* sentiments on these subjects, we should be glad to introduce his own words to our readers; but they would occupy too much space, and we are hastening to some other topics, which, both from their own importance, and from the novelty of some of the opinions delivered on them by Mr. Wakefield, demand our careful attention. We refer to his thoughts on the subject, both of scholastic, and of academical, education.

Our author no where institutes a comparison of the general merits of a private, with those of a public education; and we are, therefore, not called upon to enter into the discussion of a question, respecting which it is perhaps impossible to lay down any rule of universal application. But, so far as literary acquirements alone are considered, it is tolerably clear, that he would have decided in favour of a public school. Eton, at least, he extols as incomparably superior to every other nursery of classical scholars, and he seems to attribute his own deficiency in Latin composition to the circumstance of his having been formed in private seminaries. In this last sentiment his apologist, Dr. Parr, more than acquiesces; ascribing the defects of Mr. Wakefield's Latin style chiefly to the want of "an education in one of our great public schools, where his taste would "have been early and correctly formed;" and "where a traditionary stock of principles would have been ready for his use in the opinions and compositions of his schoolfellows." Were it even prudent to dispute the verdict of so great an authority, we should not be inclined to it in the present instance; it is undeniable that the Latinity of most of the scholars who have grown up under private tuition, and among the rest of Mr. Wakefield, is occasionally disfigured by faults, nay, by verbal blunders, of which even the *fourth-form* heroes of a public school are not often guilty. But, at

* These remarks are sanctioned to a considerable extent by the authority of the benevolent Mr. Howard, in his work on prisons. Since his time, however, improvements have been introduced, which, in many instances, must have greatly abated the evils complained of. There being a general gaol delivery at least every half year, it cannot often happen that prisoners should suffer eight months of previous confinement.

the same time, and with the greatest respect, both for the authority of Dr. Parr and for the fame of Eton, we shall venture to throw out the following queries for the consideration of our readers. Whether the *elegance* of prose composition be as much studied in public schools as its *correctness?* Whether the attention of the boys educated in these seminaries, be not too much diverted from the acquisition of a good prose style in Latin, which is nearly the same thing as *the knowledge of the Latin tongue*, to metrical composition? Whether, in consequence of this circumstance, it does not too often happen, that their prose exercises, instead of resembling Cicero or Cæsar, abound with Virgilian or Horatian phrases, pounded down into something that is neither prose nor poetry? And lastly, whether it be not sometimes true that the disciples of a public school, although their classical accomplishments have a sort of *smartness*, and if it may be said, a *burnish* peculiar to themselves, are yet not equally distinguished by solidity of learning and originality of research?

Considering the formality (if it were not an ill-natured word, we should say the *parade*) with which Mr. Wakefield enters on the enumeration of the defects chargeable upon the constitution of Cambridge, we were somewhat disappointed by this part of his work. He does not enter into the depths of the subject, nor so much as stir many questions connected with it, which are equally interesting to the patriot and to the philosopher. How far it is expedient to prepare men for the duties of life, by the study of abstract truths, unconnected with any particular profession; how far an acquaintance with mathematical science, which is employed in reasoning about certainties, and therefore resembles *a game of skill*, can be considered as disciplining the human mind for the sphere of the world, where we can play only with chances and probabilities; how far it is judicious to cultivate almost exclusively one, or perhaps two, departments of knowledge, no regard being paid to the variety of the tastes and inclinations of men: these and many other similar questions may fairly give rise to much difference of opinion, and we should be happy to see them temperately discussed. Yet the hints which Mr. Wakefield offers to his *Alma Mater*, are by no means to be slighted, excepting where they have taken a tinge from his religious prejudices. He enforces the necessity of nominating the college tutors to their office on the ground of merit, and not on account of their standing in the university. He strongly recommends *an early hour of dinner* in colleges, and argues with much force in favour of this plan. Above all, he reprobates the indecorum with which the devotional exercises, both of particular colleges, and of the university, are performed:

"Now what can be conceived more disgraceful to the university, than for strangers to go into the Church, on a *saint's day*, and see the preacher exhibiting only to the *Vice-chancellor*, the *Beadle*, *Mr. Blue-coat*, and the *walls?*

"Should the spectator by chance come to a station under the *eastern* gallery, the preacher alone would be exposed to his view; and would forcibly remind him of *Amphion* exerting his power on the stones, or of 'a voice crying in the wilderness.'

"The morning and evening prayers (which are much too long) are *seldom* attended *at all* by the Fellows: and with *no seriousness of devotion* by the Undergraduates. Yet these might be contrived, probably, without danger of interference from their *political* or *ecclesiastical* superior, to contribute much more to the edification of the student." (Vol. I. pp. 151, 152.)

In spite of the ill-placed levity with which our author writes on this subject, yet if the abuses, of which he complains, really exist, his censure of the university is but too well directed. Surely, surely, it becomes the superiors of that noble seminary to wash away this stain, and no longer to leave in the *mouth of the enemy* such a theme of reproach.

Mr. Wakefield treats the University of Oxford (to use the lightest possible expression) with very little ceremony. His editors, however, very properly observe, that some objections which might in his life-time have been fairly urged against the constitution of that university, have now little place. The recent introduction of public examinations into Oxford, somewhat after the manner of Cambridge, must eventually be attended with the happiest effects. The defects which Mr. Wakefield's Editors impute to the peculiar plan of examination adopted by the Oxonians, time will gradually remove. This plan appears, indeed, to us to have one defect greater than any of those which they have men-

tioned; we allude to the *number* of those branches of knowledge, in which every candidate for distinction is expected to have made a certain proficiency. Too great a variety of pursuits distracts the attention of the young student; nor can we possibly expect that a youth of twenty can be in any sense a *general* scholar. But this imperfection too, if we are right in calling it such, will, we doubt not, wear itself away. Either the lapse of time will insensibly exalt some one of the subjects of examination into paramount importance, and leave the rest only a nominal existence, as it has done in the sister-university; or, which is perhaps the better alternative, the candidates will gradually gain the liberty of choosing, according to their respective tastes, some one department of knowledge for the trial of their particular merits, and of atoning by their strength in this, for their imperfection in every thing else. There is, indeed, one part of these public examinations which, we trust and believe, will never be sacrificed to such a compromise as has been described; the examination in the rudiments of *religion*.

We have yet to notice the observations which Mr. Wakefield delivers towards the conclusion of his work, "upon the highly important subject of academical instruction, and with particular reference to the *Christian Ministry*." Many of these observations are just, and discover the author of them to have been, in spite of all his dogmatism and *verbiage*, a man of acuteness and observation. Indeed they comprise by far the completest system of rules on the subject of education contained in the whole book. By way of studying brevity, we shall solicit the attention of our readers only to two points, first, to the general principle on which, according to this author, the whole business of tuition should be conducted, and then to the plan which he recommends for the instruction of youth in religion.

"The greatest service of tuition to any youth, is to teach him *the exercise of his own powers*; to conduct him to the hill of knowledge by that gradual process in which he sees and secures his own way, and rejoices in a consciousness of his own faculties and his own proficiency." (Vol. I. p. 344.)

Certainly this admonition will be approved by all who remember that to mature the reasoning powers of the pupil, is one great purpose of education. And how indeed can the reasoning powers be matured, if they are never permitted to struggle with difficulty? At the same time, in matters which admit only of *moral* certainty and *inductive* proof, we must recollect that young minds are apt to form rash and wrong judgments, and we should therefore carefully teach them that great art, an art not less useful than that of reasoning itself, the art of *being content with suspense and ignorance*. We must teach them to acquiesce in the reflection, that there are things "the knowledge of which is too wonderful for man, and he cannot attain unto it."

That we may do no injustice to our author's sentiments on the subject of religious instruction, we shall subjoin a pretty long extract:

"The *Scriptures* of the *Old and New Testament* are, as all parties allow, the sole *repositories* of *divine truth*, and the storehouse whence all our materials of a *religious creed* are to be derived.

"What then is the first step necessary? Undeniably, an intimate acquaintance with the *language* and *phraseology* of the *sacred volume*, in conjunction with those indispensible assistances, which an accurate and extensive knowledge of the *Greek* and *Roman* writers is capable of furnishing. Every philosophical mind will readily grant me, that no system of religious doctrines can be valuable to the possessor, or useful to the promotion of gospel truth, which is not the result of an impartial and unbiassed perusal of the Scriptures.

"The *New Testament* should be read as if the book was newly published in the world, and, if possible, every interference of any sentiments professed among different sects of Christians most scrupulously shut out.

"Let the student thoroughly understand the *diction* and *style* of his author's composition, and deduce his own creed accordingly.

"Where is the meritorious difference between *Socinian* and *Trinitarian*, if the respective doctrines have been poured into the mind through the funnel of a lecture? Of what value is the fire of *zeal*, without the illumination of *knowledge*? A direct consequence of such discipline is the production of sects and divisions in society, rather then edification in gospel truth and gospel manners. I feel no difficulty, therefore, in condemning most decisively and severely that plan of lecturing in *Trinitarianism*, *Arianism*, and *Socinianism*, the *pre-existence* of *Christ*, &c.; whence springs, with other evil fruit, a harvest of

theological coxcombs, devoted to a system, and puffed up with a vain conceit of profound knowledge not worth possessing." (Vol. I. p. 340, 341.)

The necessity of attending to what our author calls the *phraseology* of Scripture, he repeatedly enforces or implies throughout his Memoirs and his Letters. We would refer to Vol. I. pp. 100, 115, 185, 234, 268, 293, 441, 452, &c. &c.

At first view this plan of religious instruction may seem to be the natural result of that general principle of education, which Mr. Wakefield recommends in the passage we before transcribed; the principle of teaching the pupil *the exercise of his own powers*. The student may, perhaps, think that the liberty of "deducing his own creed" from Scripture, is analogous to the liberty of working out a mathematical problem in his own way, or to the liberty of making out by his own ingenuity the sense of a passage in Cordery. But reflection will, we think, prove that this is not true. We may leave a boy to "the exercise of his own powers," in solving an algebraic equation; but if he were to bring out a conclusion which we knew to be grossly wrong, the most liberal teacher would beg leave to interfere, and to convince him of his mistake; if possible, by reasoning; if not, by the mere force of an *ipse dixit*. In this case, therefore, the right of superintendance, though mildly exercised, is by no means resigned; all that we aim at is to *lead* the young mind instead of dragging it along, to *guide*, but with a *slackened rein*. It is otherwise, if we mistake not, with Mr. Wakefield's plan of religious instruction; here the student is to be furnished with the *data*, and is then absolutely to form his own conclusions, without any bias or interference from his instructor; he is to be taught how to *read* Scripture, and is then left to deduce a creed and a whole body of divinity for himself. This plan we cannot help regarding as highly inexpedient; and we shall briefly state our reasons for this opinion.

Our author pronounces the language of the New Testament to be "*popular Greek*, conveyed throughout in the *Hebrew idiom*;" and although this proposition, if rigidly taken, involves a contradiction in terms, yet, understanding it in a looser sense, we may allow that the phraseology of this part of Scripture abounds in the idiomatical expressions of both languages. To understand that phraseology, therefore, must be a work of labour. Indeed Mr. Wakefield "lays it down as an incontrovertible truth," that no man can possibly attain this object, "without an intimate acquaintance with the power and peculiarities of the Hebrew tongue." Nor is this all. An intimate acquaintance with "the philology of Greece and Rome," is also represented as indispensable, and consequently, "an accurate and extensive knowledge of the Greek and Roman writers." Now when it is considered how many years it requires to acquire even a *moderate* acquaintance with classical literature; when it is considered that to much more than such an acquaintance with it, we must superadd, in the present instance, a familiarity with Hebrew, and farther, that some time must surely be spent in learning how the writers of the New Testament combine the idioms of the two very different languages in their compositions; it may fairly be assumed, that it must be a youth of surprising talents who will be able to read the New Testament under the age of twenty years. And can it then, we would ask, be otherwise than highly inexpedient, that the student should be permitted to pass so many years of his life without so much as forming an opinion on the fundamental doctrines of Christianity? Nay, if possible, without so much as hearing of them? If those doctrines are set forth as tending powerfully to influence the conduct of men, are we warranted in leaving the slippery season of youth unfurnished with such powerful motives? And is there no danger lest so long an indifference to *any particular* religious opinions, should end in an equal indifference to *all*?

Were this question to be decided by an argument *ad hominem*, it would soon be set at rest. The deist might ask, by what authority Mr. Wakefield decided for his pupil, that the Scriptures are the "sole repositories of divine truth," and therefore to be principally studied? The Mahometan might urge the necessity of a concurrent instruction in the *phraseology* of the *Koran*, for the purpose of comparing the internal evidences of Mahometanism with those of Christianity.

Mr. Godwin might put in a similar claim in behalf of his *Political Justice*, or, at least, of his Novels. Again—It cannot be doubted, that Mr. Wakefield instilled into the infant minds of his children, a belief in the being of a God, and a reverence for truth. Is there then any "meritorious difference" between the Theist and Atheist, a lover of truth and a lover of falsehood, when men are respectively formed to these characters from their cradles? Or is a doctrine, worked into the frame by the omnipotence of habit, so much more valuable than a doctrine "poured into the mind through the funnel of a lecture?"

Since then reason and revelation alike command the parent to *influence* the minds of his offspring, and to enlist their prejudices on the side of truth and virtue, we cannot discover why, where much is taught, any thing of importance should be left untaught. It is in vain to stop short. Whatever doctrine a man believes to be *essential*, to be explicitly stated and strongly enforced in Scripture, that doctrine he is bound to impress on the heart of his child. He must, indeed, inculcate it with judgment; he must (as we before expressed it) *lead* the youthful mind, instead of *dragging* it along: still it must be a matter of *influence* and *education*. Even if his tenets differ from those of all the world besides, his parental duty remains the same; the singularity of his opinions may be a good reason for his examining them with a scrupulous and conscientious jealousy; but it is no reason for his neglecting to dispense the bread of instruction to those whom God and nature have placed under his care.

Much more might be said on this head; but the remarks which have already been offered, seem to us to demonstrate the inexpediency of Mr. Wakefield's proposed plan. We have only room to add, that were his project in the highest degree eligible, yet from the length of time which such a system of instruction would require, it could be carried into effect only by a very small part of mankind.

Notwithstanding the censures which we have made bold to bestow both on the opinions and on the temper of Mr. Wakefield, we must confess that we have been much interested by the perusal of these Memoirs. They are calculated to gratify the fond observer of human nature, by their graphical force in the developement of a remarkable character. To the student they must be pleasing, because they set before him a singular example of ardent research and untameable industry. By those who are interested in the welfare of the rising generation, they will be read with curious attention, on account of those important questions connected with the subject of education, which they every where provoke, though they seldom resolve. Finally, they will be productive of the greatest benefit to all, if they convince us how vain is that *faith* which worketh not by *love*, and if they impress on our minds the awful lesson, that "though we speak with the tongues of men and of angels, though we understand all mysteries and all knowledge, though we bestow all our goods to feed the poor, and though we [are ready to] give our bodies to be burned, *yet if we have not charity, it profiteth us nothing.*"

The Poetical Register, and Repository of Fugitive Poetry, for 1802. Second Edition. London, Rivington. 1803. 12mo. pp. 456.

We introduce this book to our readers, principally for the sake of a single composition which it contains; a prize poem, written by Mr. Heber, of Brazen-Nose College, in Oxford, and entitled "Palestine." We cannot, indeed, help expressing our regret, that this classical poem has not been published in an independent form, as the multitude of companions, which it is here compelled to drag along with it, must very materially impede the rapidity and limit the extent of its circulation. It has really too much merit to appear in a repository of fugitive poetry.

It is curious, that within the short space of two years, the universities of this land should respectively give birth to two such prize-compositions, as that of Mr. Heber, which is now before us, and Mr. Grant's Poem "On the Restoration of Learning in the East," which was reviewed in our last number. The comparative claims of these two poems on the public fa-

vour, we shall not attempt to adjust. A comparison of them in this view would be extremely invidious; and we should be sorry to treat as rivals, authors who, we trust, have the liberality to consider themselves as companions. Yet without delivering any opinion on the relative magnitude of their merits, we may be permitted to trace out the characteristic marks by which, as we conceive, they are distinguished from each other. We should then, on the whole, incline to designate Mr. Grant's poem by the word *genius*, and to confer on that of Mr. Heber the palm of *taste*. In so saying, however, we mean not to deny that the praise, both of genius and of taste, belongs to both the one and the other of these authors. The poet of Cambridge, for example, generally discovers a judgment in arranging the various topics on which he touches, almost equal to the felicity of invention with which he searches them out; and to the excellence of the broad outline of his poem, we have already borne an ample testimony. Still, as we also remarked in our last number, there is something unfortunate in the execution of the first part of his plan; and in one or two instances he dwells too long on particular subjects: he is also much more frequently guilty of verbal inaccuracies than his brother bard. But all this we forget in following his flight, because we are astonished by that rapidity of imagination, and that command of poetic language, which so forcibly remind us of his own lines;

"Creative Fancy's wild magnificence,
And all the dread sublimities of song."

On the other hand, though Mr. Heber, on one or two occasions, discovers considerable poetic vigour; and though one of his effusions, which we shall extract presently, is uncommonly splendid and sublime; yet, in general, his loftier passages seem to be rather *constructed* than *created*; and if he has fewer faulty lines than Mr. Grant, he has certainly a greater proportion of feeble couplets. At the same time, however, the uncommon neatness of his *plot*, and the tasteful symmetry with which the various parts of his performance are fitted to each other, bespeak a judgment nicely correct; while in the chaste and pleasing gracefulness of his style, we discover a mind familiar with the most classic models.

It is difficult to convey to the reader a full idea of Mr. Heber's excellence in those particulars in which we have pronounced him to be most excellent, without transcribing the whole of his poem. A mere *prospectus* would be a very meagre representative of a composition, whose beauty greatly consists in those more delicate touches by which its various tints are made to melt into each other. It need hardly be added, that partial extracts must be almost equally defective in this respect; yet with these we must be content; and perhaps some of those with which we intend to ornament our pages, by exemplifying the skill with which this author can connect two adjacent parts, may serve to give a faint notion of his general dexterity in grouping. In the mean time we may state that the poem begins with a view of the present state of Palestine, proceeds to a retrospect of her past glories, and closes with the prospect of those brighter glories which she may anticipate as yet to come.

The first passage which we shall gratify ourselves by transcribing, is the invocation into which the poet bursts, after he has taken a short survey of the present wretchedness of the Holy Land. It is solemn, pleasing, and poetical.

"Ye Guardian Saints! ye warrior sons of heaven *,
To whose high care Judæa's state was giv'n!
O wont of old your nightly watch to keep,
A host of gods, on Sion's towery steep †!
If e'er your secret footsteps linger still
By Siloa's fount, or Tabor's echoing hill,
If e'er your song on Salem's glories dwell,
And mourn the captive land you lov'd so well;
(For, oft', 'tis said, in Kedron's palmy vale,
Mysterious harpings swell the midnight gale ‡,
And, blest as balmy dews that Hermon cheer,
Melt in soft cadence on the pilgrim's ear;)

"* Authorities for these celestial warriors may be found, Josh. v. 13. 2 Kings vi. 2. 2 Macc. v. 3. Ibid. xi. Joseph. Ed. Huds. vi. p. 1282. et alibi passim.

"† It is scarcely necessary to mention the lofty site of Jerusalem. 'The hill of God is a high hill, even a high hill as the hill of Bashan.'

"‡ See Sandys, and other travellers into Asia.

Forgive, blest spirits, if a theme so high
Mock the weak notes of mortal minstrelsy!
Yet, might your aid this anxious breast inspire
With one faint spark of Milton's seraph fire,
Then should my Muse ascend with bolder flight *,
And wave her eagle-plumes exulting in the light." (p. 176, 177.)

There is something at once touching and awful in the scenes and imagery which these very elegant lines present to our minds. Were we now inclined to qualify our commendation, with respect to any part of this passage, we should say that its two concluding couplets are not quite worthy of their high station. They have too much the appearance of every-day poetry; and the last line, which is the best of the four, not only has the misfortune to be an Alexandrine, but also seems an imperfect echo of one to which we are sure we need not direct the reader by a particular reference;

Waves in the eye of heav'n his many colour'd wings.

The address of Mr. Heber in conducting his transitions from one topic to another, may be conceived from the manner in which, after mourning over the fallen condition of the Jews, he transfers his view to the ancient splendour of that favoured nation.

" While Israel's sons, by scorpion curses driven,
Outcasts of earth, and reprobate of heaven,
Through the wide world in friendless exile stray,
Remorse and shame sole comrades of their way,
With dumb despair their country's wrongs behold,
And, dead to glory, only burn for gold.
" O Thou, their Guide, their Father, and their Lord,
Lov'd for Thy mercies, for Thy power ador'd!
If at Thy Name the waves forgot their force †,
And reluent Jordan sought his trembling source;
If at Thy Name like sheep the mountains fled,
And haughty Sirion bow'd his marble head;—
To Israel's woes a pitying ear incline,
And raise from earth Thy long-neglected vine ‡!
Her rifled fruits behold the heathen bear,
And wild-wood boars her mangled clusters tear.
Was it for this she stretch'd her peopled reign
From far Euphrates to the western main?
For this, o'er many a hill her boughs she threw,
And her wide arms like goodly cedars grew?
For this, proud Edom slept beneath her shade,
And o'er th' Arabian deep her branches play'd?
" O feeble boast of transitory power!
Vain, fruitless trust of Judah's happier hour!
Not such their hope, when through the parted main
The cloudy wonder led the warrior train:
Not such their hope, when through the fields of night
The torch of heaven diffus'd its friendly light:
Not, when fierce Conquest urg'd the onward war,
And hurl'd stern Canaan from his iron car:
Nor, when five monarchs led to Gibeon's fight §,
In rude array, the harness'd Amorite:
Yes—in that hour, by mortal accents stay'd,
The lingering Sun his fiery wheels delay'd;
The Moon, obedient, trembled at the sound,
Curb'd her pale car, and check'd her mazy round!" (p. 180, 181.)

We have cited this passage, not as a specimen either of rich poetry or of splendid versification, for it does not contain above eight lines which seem to be distinguished in these respects; but on account of the ease and felicity with which the very natural apostrophe to the Supreme Being is made to connect the lamentation over the present, and the recollection of the past, destinies of his favourite people.

The casual mention of Solomon amidst the ancient worthies of Judea, instantly suggests to the mind of our poet, the character with which that monarch is invested in the legends of the Arabian fabulists. We think our readers cannot but be struck with the good taste which Mr. Heber discovers in giving us a glimpse, and at the same time but a glimpse, of these romantic legends; while they will derive great pleasure from the beauty

" * Common practice, and the authority of Milton, seem sufficient to justify using this term as a personification of poetry.
" † Psalm cxiv.
" ‡ See Psalm lxxx. 8—14.
" § Josh. x.

and grandeur of the verses in which he alludes to them.

"—And he, the warrior sage, whose restless mind *
Through nature's mazes wander'd unconfin'd;
Who every bird, and beast, and insect knew,
And spake of every plant that quaffs the dew;
To him were known—so Hagar's offspring tell—
The powerful sigill and the starry spell;
The midnight call, hell's shadowy legions dread,
And sounds that burst the slumbers of the dead.
Hence all his might; for, who could these oppose?
And Tadmor thus, and Syrian Balbec rose †.
Yet e'en the works of toiling Genii fall,
And vain was Estakhar's enchanted wall.
In frantic converse with the mournful wind ‡,
There oft the houseless Santon rests inclin'd;
Strange shapes he views, and drinks with wondering ears
The voices of the dead, and songs of other years.
"Such, the faint echo of departed praise,
Still sound Arabia's legendary lays;
And thus their fabling bards delight to tell
How lovely were thy tents, O Israel §! (p. 182, 183.)

Is it not, however, doubtful whether Solomon can with any characteristic propriety be termed "the *warrior-sage?*"

The description of the pilgrim who loves

"To bend beneath the sacred gloom,
And wear with many a kiss Messiah's tomb,"

is very soft and pleasing; and the defence of his "artless zeal" is truly admirable. But we reserve our space for another passage of some length, which we really consider as in every view the *chéf d'œuvre* of Mr. Heber's muse. We shall insert it without any previous comment, only premising that the author is speaking of the crusaders.

"The blood-red banner floating o'er their van,
All madly blithe the mingled myriads ran;
Impatient Death beheld his destin'd food,
And hovering vultures snuff'd the scent of blood.
"Not such the numbers nor the host so dread
By northern Brenn, or Scythian Timur led ‖,
Nor such the heart-inspiring zeal that bore
United Greece to Phrygia's reedy shore!
There Gaul's proud knights with boastful mien advance **,
Form the long line, and shake the cornel lance ††;
Here, link'd with Thrace, in close battalions stand
Ausonia's sons, a soft, inglorious band;
There the stern Norman joins the Austrian train,
And the dark tribes of late reviving Spain;
Here, in black files, advancing firm and slow,
Victorious Albion twangs the deadly bow:—
Albion,—still prompt the captive's wrong to aid,
And wield in freedom's cause the freeman's generous blade!
"Ye sainted spirits of the warrior dead,
Whose giant force Britannia's armies led ‡‡!

" * The Arabian mythology respecting Solomon is in itself so fascinating, is so illustrative of the present state of the country, and on the whole so agreeable to Scripture, that it was judged improper to omit all mention of it, though its wildness might have operated as an objection to making it a principal object in the poem.

" † Palmyra ('Tadmor in the desert') was really built by Solomon, (1 Kings ix. 2 Chron. viii.) nd universal tradition marks him out, with great probability, as the founder of Balbec. Estakhar, is also attributed to him by the Arabs. See the Romance of Vathek, and the various travels into the east, more particularly Chardin's, in which, after a minute and interesting description of the majestic ruins of Estakhar, or Persepolis, the ancient capital of Persia, an account follows of the wild local traditions just alluded to. Vol. II. 190. Ed. Amst. 1735. 4to. Vide also Sale's Koran; —D'Herbelot Bibl. Orient. (article *Soliman Ben Daoud;*)—and the Arabian Nights Entertainments, passim.

" ‡ It is well known that the Santons are real or affected madmen, pretending to extraordinary sanctity, who wander about the country, sleeping in caves or old ruins.

" § Numbers xxiv. 5.

" ‖ Brennus and Tamerlane.

" ** The insolence of the French nobles twice caused the ruin of the army; once by refusing to serve under Cœur de Lion, and again by reproaching the English with cowardice in St. Louis's expedition to Egypt. See Knolles's History of the Turks.

" †† The line *(combat a la haye)* according to Sir Walter Raleigh, was characteristic of French tactics; as the column *(herse)* was of the English. The English at Créçi were drawn up thirty deep.

" ‡‡ All the British nations served under the same banner.

Whose bickering falchions, foremost in the fight,
Still pour'd confusion on the Soldan's might;
Lords of the biting axe and beamy spear*,
Wide-conquering Edward, lion Richard, hear!—
At Albion's call your crested pride resume,
And burst the marble slumbers of the tomb!
Your sons behold, in arm, in heart the same,
Still press the footsteps of parental fame,
To Salem still their generous aid supply,
And pluck the palm of Syrian chivalry!
" When he, from towery Malta's yielding isle,
And the green waters of reluctant Nile,
Th' Apostate Chief,—from Misraim's subject shore
To Acre's walls his trophied banners bore;
When the pale desert mark'd his proud array,
And Desolation hop'd an ampler sway;
What hero then triumphant Gaul dismay'd?
What arm repell'd the victor Renegade?
Britannia's champion! bath'd in hostile blood,
High on the breach the dauntless SEAMAN stood:
Admiring Asia saw th' unequal fight,—
E'en the pale crescent bless'd the Christian's might.
Oh day of death! oh thirst, beyond controul,
Of crimson conquest in th' Invader's soul!
The slain, yet warm, by social footsteps trod,
O'er the red moat supply'd a panting road;
O'er the red moat our conquering thunders flew,
And loftier still the grisly rampire grew.
While proudly glow'd above the rescu'd tower
The wavy cross that mark'd Britannia's power." (p. 188—190.)

The spirit, freedom, and fire, with which the above passage is executed, will be instantly acknowledged by all. The description of the assault of Acre is particularly excellent; every figure, every object, *stands out* of the canvass, and the whole picture is dreadfully faithful to all that we can conceive of the original. But there is here another circumstance to which we would especially direct the attention of our readers; we mean the happy boldness with which Mr. Heber darts at once from the days of the crusaders to modern times, and which may be considered as an instance of his skill in what we have called the "conduct of his transitions."

The description of the march of the crusaders, which immediately ushers in the lines last-cited, seems to us to be objectionable. When we hear that the "red-cross warriors came,"

"Their limbs all iron and their souls all flame,"

we expect nothing but images of horror and desolation, and this expectation is perhaps too suddenly checked by the too gentle and pleasing picture of the "tender maids," who wield their weapons "with bashful pride,"

"And start to see their armour's iron gleam
Dance with blue lustre in Tabaria's stream."

Besides, from what we recollect of Tasso, we should think that the professed warrior-dames of the red-cross army, were not such as to "start" on very light occasions, and though they might have abundance of "pride," we do not remember that their pride was much encumbered with "bashfulness."

In a note, Mr. Heber warmly, and yet sensibly, defends the projectors of the crusades from the charges of folly and injustice which have been so liberally heaped upon them. He contends, that these celebrated irruptions of Europe into Asia were the fruits of a deep and provident policy, blows "aimed at the heart of a most powerful and active enemy." Here, it appears to us, that we should distinguish between the effects of the crusades and the motives of the crusaders. Perhaps the effects of the crusades may have been as happy as Dr. Robertson and others have asserted they were, though on this point also we have our doubts, but we cannot easily be persuaded, that the real motives of the crusaders were of a political nature, or indeed any other than those which they professed to entertain. Considering the power, we had almost said the *omnipotence*, of superstition throughout the world, during the period in question; considering farther, how little at that time the principles of international relations were understood, and how seldom we read in the early history of Europe of any thing like military co-operation on an extended basis of policy, we cannot help thinking, that to find out political reasons for the crusades is

" * The axe of Richard was very famous. See Wharton's Hist. of Engl. Poetry, I. 155.

scarcely more warrantable than it would be to deduce from religious causes the wars that are now desolating Europe. Possibly, one or two of the princes engaged in these expeditions might afford instances of exceptions to this general remark; but even this does not seem very probable. At the same time we cordially join with Mr. Heber in reprobating the assertion of Voltaire, that the coalition of the crusaders was *a conspiracy of robbers*. The cruel insults which had been poured on the Christian name by the Mahomedans, furnished no contemptible ground for a declaration of war on the part of Christian Europe; and amidst the champions of the Holy Land, we indulge the hope that there might be many who, with St. Bernard, were actuated by the most conscientious zeal, who erred perhaps, but erred in a case of nicety and with honest intentions, who, though superstitious, built their religion on the only true foundation, and who in that day "shall be saved, *yet so as by fire.*"

There are two passages of some length in this poem, in which we frankly own, that the author has, in our judgment, *failed*. For his failure in the first of these, the subject of it, which is the scene of the crucifixion, affords a good apology. Without believing, as the illustrious biographer of the English poets seems to have believed, that the very expression *sacred poetry* involves a contradiction in terms, we yet doubt whether the passion of our blessed Saviour be a very fit subject for descriptive verse. General allusions to this event, and of a very affecting kind, may easily be found in some of our graver poets; but it is perhaps too awful and interesting to admit of minute delineation, and the history of it then seems best told when it is told the most plainly.

We cannot offer a similar excuse for the second of the feeble passages to which we have alluded. It is the sketch of the second advent of the Messiah, which employs the concluding labours of our poet. This is a theme every way adapted for a Miltonic muse, and Mr. Heber has here disappointed us. His description, indeed, of the descending Jerusalem, and the portrait of him who proclaims that "time shall be no more," contain some masterly touches *; but with these the skill of the artist seems to expire. The concluding verses, in particular, are hardly superior to the lines of an ordinary hymn, eked out into heroics by the insertion of epithets and the substitution of synonimes. We trust the author will pardon the bluntness of these remarks, which is occasioned by our sincere desire to see this poem complete, in case it should be re-published.

Were we called on to name any other part of this composition, which strikes us as of inferior merit, we should name the account of the destruction of Jerusalem and the burning of the temple; where yet we find some very masculine couplets. On the other hand, nothing but want of room prevents us from citing the whole of the Apostrophe to the Druses, which is at once easy, spirited, and poetic; and the comparison of the poets "sorrowing fancy" to Hagar, wandering in the desert, and "forbid to linger, yet afraid to roam." The use which Mr. Heber has made of scriptural allusions, and even scriptural expressions, is very commendable. The following couplet, as the reader will see, draws its beauties from a sacred source.

"Though weak, and whelm'd beneath the storms of fate,
Thy house is left unto thee desolate."

We cannot take our leave of this author without lamenting his fondness for Alexandrines. They occur at least six times in his poem, and only once without doing material injury to their neighbours. It were to be wished that this Gothic species of verse were banished from heroic poetry.

The parting character which we would give of the productions of Mr. Heber's muse is, that they are *good poetry applied to a good end*. This is,

"* And who is He? the vast, the awful form,
Girt with the whirlwind, sandal'd with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land:
And hark! his voice amid the thunder's roar,
His dreadful voice, that time shall be no more!" (p. 190.)

indeed, no mean applause; and we wish we could extend it to the rest of the volume before us. Not that its contents are universally destitute of poetic merit; on the contrary, there are a few short pieces of great excellence, and which have been already stamped with public approbation; but these are not on subjects which properly fall within the sphere of our criticism. Nor, farther, have we here met with any thing to which a *magister morum* could positively object; but at the same time there is much of dulness and scarcely less of silliness. Indeed we cannot help questioning the beneficial tendency of such a periodical reservoir of fugitive poetry as the present. It cannot, we allow, be productive of any direct mischief to those who peruse it; but the very existence of such a channel to public notice, acts as a strong provocative on many sentimental persons of both sexes, to waste their time in writing what others can only waste their time in reading. It is a conductor which brings out a vast deal of electric matter that would otherwise sleep in its parent cloud. There are, we should mention, some sacred or moral pieces in this volume which, however, hardly merit particular examination; perhaps the best are a hymn by Dr. Hawkesworth, and an ode by Dr. Darwin addressed to the Atheist.

BURDER'S *Sermon on Lawful Amusements.—A Letter to the Rev. George Burder, &c.*

(Concluded from p. 243.)

THEY who write or preach on the subject of amusements should be careful to shew, on the one hand, that they are no enemies to cheerfulness and rational enjoyment, no strangers to real candour and liberality; and, on the other, that they are zealous for the purity of the Gospel. We are exposed to dangers on every side. The Pharisees erred by being in many respects too severe, and their severity in some points was accompanied by a great relaxation in others. Many of the early Christians were led by a pious zeal to retreat into monasteries, to impose on themselves uncommanded austerities, and to abstain even from the most innocent enjoyments. In a subsequent age not a few of the Puritans were infected with similar faults. Their strictness too nearly approached to rigour, their tenderness of conscience to scrupulosity, their seriousness to melancholy, and their zeal in prohibiting amusements seemed, in part at least, to be the effect of an unsocial and misanthropic spirit. The charge against them, indeed, has been made too generally, and has been often overstated. The real severity, however, which marked the character of some of them gave unquestionably an advantage to their adversaries, and is still pleaded as an argument on the side of indulgence by the thoughtless, dissipated, and nominally, Christian world.

The puritanical spirit has now, for the most part, ceased. "We know but little," says Dr. Johnson, "of the sour solemnity, the sullen superstition, the gloomy moroseness, and the stubborn scruples of the ancient Puritans. We have never been witnesses of animosities excited by the use of mincepies and plumb-porridge; nor seen with what abhorrence those who would eat them at all other times of the year would shrink from them in December. An old Puritan, who was alive in my childhood, being, at one of the feasts of the Church, invited by a neighbour to partake of his cheer, told him, that if he would treat him at an alehouse with beer brewed for all times and seasons, he should accept his kindness, but would have none of his superstitious meats and drinks. One of the puritanical tenets was the illegality of all games of chance; and he that reads Gataker upon Lots may see how much learning and reason one of the first scholars of his age thought necessary, to prove that it was no crime to throw a die, or play at cards, or to hide a shilling for the reckoning."

But though this spirit has materially declined, though the evil now most prevalent among religious persons is a disposition to conform too much rather than too little to the customs of the world, yet it must be acknowledged that a few writers of our own times, whose piety is unquestionable, have betrayed a blameable harshness in treating of amusements: while it has occasionally happened that other authors, who have been less strict in their morality, have, nevertheless, ex-

hibited a more amiable temper in touching on the same topics.

Thus Paley discerns chiefly the benevolence of the deity in the pleasures of very young children. "The pleasures," (he says), "of grown persons may be reckoned partly of their own procuring, but those of a healthy infant are so manifestly provided for it by *another*, and the benevolence of the provision is so unquestionable, that every child I see at its sport affords to my mind a kind of sensible evidence of the finger of God, and of the disposition which directs it." We have often admired both the piety and the benignity of this observation.

"How excessively foolish," says another and a very pious writer, "are the plays of children;"—"how vain, foppish, and frothy, the joys of young people."—"Without fear of being contradicted, I aver, that the young of those brutes, which are stupid to a proverb, know their dams and follow them, whilst infants are months without taking any particular notice of their parents, and without being able I shall not say to follow them, but even to stand upon their tottering legs." He afterwards proceeds to describe "a circle of idle women sipping a decoction of Indian herbs;" then a "club of graver men blowing clouds of smoke out of their mouth;" another party "ridiculously turning their backs and faces to each other, heating their blood, exhausting their spirits," &c. &c.; and afterwards a party at cards, who are compared to "the heathen emperor that amused himself in killing flies and time together."

We are accustomed to feel considerable regret whenever the subject of amusements is treated of by pious men either in a sarcastic, a censorious, a violent, or a very unguarded manner; and we have been led to extend our present article by a desire of endeavouring to lay down a few just principles on this important topic. We understand that, in consequence of some recent circumstances, several small publications against the ordinary diversions of the world have lately made their appearance: more than one of those which we have seen bear the marks of being hasty performances, and are not altogether free from the faults to which we have alluded. We do not exactly rank Mr. Burder's Sermon with all these other pieces. Still less would we insinuate that he indulges an equally severe disposition with Mr. Law, to whom he refers us; or the same sarcastic humour with the more modern writer from whom we have taken the preceding extracts. On the whole, we give to Mr. Burder our thanks for publishing his honest protest against the vicious, as well as frivolous, diversions of the day. We are desirous of confirming his main positions, and even of adding some arguments against public places, which he has omitted. To his remarks on the unseasonableness of the hours at which balls take place, and on the tendency of cards both to encourage "a prodigal waste of time," and to introduce a taste for gaming, we give our unqualified approbation. We likewise agree with him in the general incompatibility of the pleasures of the world with the pleasures of religion. Yet we are obliged to add, and especially now that we have taken leave of the topic of the stage, that, in our opinion, he sometimes, after the manner of too many of his predecessors, over-states the criminality of the amusements of which he treats, occasionally uses a language of too coarse invective, and employs weak or doubtful arguments. To say the least, he has joined with his Christian zeal too little of that delicacy and propriety, of that prudence and moderation, of that studied candor and that conspicuous charity, by which we have wished to see the errors of some former writers on these subjects repaired, and the credit of those who are zealous for evangelical doctrine vindicated and redeemed*.

* We seriously object to the latter part of the following passage in the Sermon of Mr. Burder. "What we cannot do in the spirit of prayer, we ought not to do at all; and to join prayer with these amusements would be thought ridiculous, if not profane. Try them by this rule. Can a Christian then, going to the playhouse, offer up such a prayer as this—'Lord, go with me to Covent-Garden, bless the actors, strengthen the dancers, assist the musicians, let us have a merry evening, &c'." We equally object to the apparent approbation of the anecdote told respecting the Puritan minister Mr. Dodd, who being invited to play at cards placed himself in the attitude of prayer, &c. The impropriety of this test of the lawfulness of an amusement is thus exposed by the

We shall now proceed, though not without a consciousness of the difficulty of our task, and of our own occasion for the candour of our readers, to offer a few general thoughts on those amusements which remain to be considered; and in doing this we shall incidentally touch on some remarks, both of Mr. Burder, and of the anonymous person who is engaged in controversy with him.

The Holy Scriptures, as we conceive, although they are our general directory in respect to moral truth, convey to us no precise instruction concerning "the modern amusements which are lawful." To infer, as some have done from David's dancing before the ark, or from Solomon's expression, "there is a time to dance," that English balls have the support of scriptural authority, appears to us to be nearly as absurd as it would be to infer any thing respecting the modern sportsman's life, from Nimrod's being said to have been a great hunter before the Lord, or to deduce the propriety of maintaining the Easter Stag-hunt in Epping Forest, from the circumstance of Esau's having been commanded, by the Patriarch Isaac, to exert his speed in the pursuit of the same animal. Mr. Burder, however, apprehensive lest his adversaries should derive some benefit from the Texts of Scripture which speak of "dancing," insists that there is in the Bible no precedent, at least, in favour of "*mixed* dancing," or "dancing between the sexes."

He falls, as we think, into a similar error, when he objects to cards, on the ground that "the shuffling, cutting, and dealing, the cards, if *fairly* done," (surely he ought not to have insinuated that it is common to do this unfairly), "is casting a lot;" and that a lot is "a sacred thing," not to be employed for the purpose of amusement, inasmuch as it is said, "the lot is cast into the lap, but the whole disposing thereof is of the Lord:" a passage which evidently refers not to the literal casting of a lot, but to all human actions and events, in respect to which man proceeds blindly, and fortuitously, while God, nevertheless, accomplishes his own purposes. This scrupulous objection of Mr. Burder, an objection in which we were glad to find him acknowledge that many of his brethren do not agree with him, reminded us of that passage from Dr. Johnson respecting Gataker on Lots, which we have already quoted.

We wish not, however, to be considered as approving games of chance. We would even condemn all games whether of chance or of skill, or of chance and skill combined, to which an interest is given by a pecuniary risk which is at all considerable.

It may, perhaps, be thought by some that the silence of Scripture, respecting the amusements which were in common use when the Gospel was promulgated, may fairly be construed as affording an indication of their lawfulness. We apprehend that this silence ought not to be so interpreted,

answerer of Mr. Burder. "Suppose," (he says), "a Puritan of this cast were desired by some young people to take a turn with them at battledore and shuttlecock, and, instead of good-naturedly complying with their harmless wish, he should take the battledore in the one hand, and the shuttlecock in the other, and should gravely put himself in the attitude of prayer, &c.; would this *absurd* exhibition of himself prove this pastime to be unlawful?" Again, "would it be unlawful to attend the commemoration of Handel in Westminster Abbey, because I could not say, 'Lord, go with me to Westminster, bless the organ-blower,' &c. &c. It is a new criterion of right and wrong that bids us to burlesque religion by a profanation of its language." Without detaining our readers with any remarks on the profane levity which marks the above quotations, we would merely observe, that the error, which is so manifest in this case, appears to us to result, not as the writer of the Reply supposes, from Mr. Burder's making use of a test altogether bad, but from his applying that test in a manner which is so light (being led away perhaps by the example of Mr. Law, and a few other writers of later date) as to render the whole subject ludicrous, and therefore also profane. To pray gravely and audibly for a special blessing on a very trivial act is about as ridiculous, as it is sinful to pray for the same blessing on an act which is clearly forbidden. And Mr. Burder, by confounding the act (of going to the play for example) which he here assumes to be forbidden, with what is absurd, has left it doubtful, whether the prayer be not improper rather on account of its absurdity than its sin. His answerer says, that it is improper because it is absurd. We say that it is improper on account both of its absurdity and its sin; being, in the case of the playhouse, a prayer for a blessing on what we consider, under all the existing circumstances, as a forbidden thing.

and for the following important reasons.

First, because the New Testament every where supposes a wide difference between believers and unbelievers, and often inculcates the duty of maintaining this distinction, "Be not conformed to this world."—"Enter ye in at the straight gate."—"For we know that we are of God, and that the whole world lieth in wickedness." Now the amusements of the period in question had clearly been instituted by unchristian men, and were accommodated to the taste of the unbelievers. Who that recollects the savage cruelty of the games of the Circus can doubt, that these were the pleasures only of the unconverted? To suppose that the practice of those who were said in Scripture to be still "in the flesh," to be "lying in darkness and the shadow of death," who were denominated "the carnal," "the unjust," constituted an example which might be safely followed in all cases in which a special prohibition was not promulgated, is surely a most unreasonable assumption *.

Secondly, the silence of Christ and his Apostles respecting the diversions which are lawful, is not to be construed in favour of the amusements of their time, because the New Testament refrains from specifically condemning *many* practices which it is nevertheless obvious that it cannot intend to countenance. For example, it does not prohibit by name either gaming, or duelling, or polygamy, or slavery however harsh, or suicide. The last mentioned practice was remarkably common among the Romans in the reign of the Cæsars, and was encouraged by almost all the prevailing systems of philosophy.

Thirdly, and chiefly, the silence of Scripture is not to be thus construed, because, although the New Testament did not, in express terms, forbid attendance on the customary games, yet it most explicitly prohibited the disposition which they were calculated to encourage. It interdicted, not the Circus, but the spirit of the Circus; not the conflict of the Gladiators, but the barbarity which dictated the conflict. It did not guard the Christian against repairing early to the amphitheatre, as was the custom of the unbelievers, in order to be provided with a commodious seat; or against mixing his shout of applause, when a successful and deadly blow was struck, with the vociferation of the idle multitude: but it exhorted him to "redeem the time knowing that the days were evil." It did not require him to turn away his eyes when the blood gushed from the wound of the wild beast or of the captive who was compelled to fight with the ferocious animal; but it enjoined him "as the elect of God, to put on bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering." The revelation of new doctrines, and the inculcation of a new spirit, not the multiplication of new rules of conduct, were the means employed under the Gospel for reforming that which was sinful, both in the amusements and the manners of mankind; and we are left, in like manner, to collect our duty in a thousand minute particulars from the general spirit of Christianity. The fidelity with which we make these practical deductions is one of the tests of the reality of our faith and of our title to the promises of the Gospel.

It may be thought by some that the preceding reasoning is just, so far as it refers to the cruel games of the Circus, but that it does not apply to our own diversions; and such would, probably, be the sentiment of the author of the letter to Mr. Burder. We would observe in reply, that the present world, though Christian in name, is very far from being generally Christian in sentiment and practice; and that the public amusements in use among us are of course accommodated to the taste, not of the believing and the pious, or even of the sedate and the moral part of the community, but of the unbelieving and the vicious, or at least of the thoughtless and the dissipated. We grant that the command of Scripture "be not

* The silence of Scripture may possibly have resulted from the difficulty of specifying the almost innumerable practices of those days which ought to be deemed forbidden. Some reference is made, indeed, to a few of the grosser practices in the following passages. It is, however, only a general reference, "Pass the time of your sojourning here in fear," "not in rioting and drunkenness, not in chambering and wantonness, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof;"—"they think it strange that ye run not with them to the same excess of riot."

conformed to the world," and "come out from among them, and be separate," as well as the engagements entered into at our baptism "to renounce the world," are all to be construed with a limitation of their meaning, which shall correspond with the fluctuations in the religious and moral state of society. We contend, however, that the general character of the *present* age is unquestionably such as to point out the necessity of a broad distinction between the Church and the world, and to render the expressions which we have quoted applicable almost even in their original strength to sincere Christians in our own times. Are we severe in this sentiment? Will our adversaries say, that Great Britain is now evangelized; that a Christian taste predominates among us; that it prevails even among the lighter part of the community, so as to infuse itself into all our public amusements?

The standard of that man must be low indeed who will advance such an opinion. Even an ancient philosopher was used to affirm, that "the majority are the wicked;" and that very world which he condemned gave its testimony to the truth of the remark, by denominating him one of the wise men of Greece, and recording the saying. A *modern* philosopher, a man by no means friendly to religion*, has applied nearly the same remark to the men of our own generation. He observes, that "two different roads are presented to us, two different characters offered to our emulation, two different models, two different pictures held out to us, according to which we may fashion our own character and behaviour."—"The great mob of mankind," he adds, "are the admirers and worshippers of the one; *the wise and the virtuous, a select though I am afraid but a small party, are the real and steady admirers of wisdom and virtue.*" From this predominance of corruption in the world, arises an obvious presumption against the christian purity and virtue of those amusements, which are invented in order to captivate the multitude. We ought, therefore, not even to advance to the consideration of this subject without suspicion. The disciple of Christ will expect, and unquestionably he will also find, that if he enters into the scenes to which the gay part of the world repairs for its diversion, he will meet with much that will contaminate; that immodest objects will offend his eye, and profane expressions his ear; that mirth will often degenerate into folly and levity, and wit border on licentiousness; that time also, that great talent of which we are to give an account, will be consumed without consideration of its value; and in short, that a thousand difficulties and perplexities will occur to his tender conscience, which will render the hours, during which he participates in the pastime of other men, a period not of relaxation and refreshment but of peculiar perturbation and anxiety.

Still, perhaps, it may be contended, that our remarks do not necessarily involve an *unqualified* condemnation of cards, for example, or of dancing, or perhaps of some other diversions denounced by Mr. Burder. We confess ourselves to be not so anxious as Mr. Burder to prove the delinquency of every one who touches a card, or the general immodesty of those who engage in the dance †; nor do we much concern ourselves whether it be a pas-seul, a country dance, or a minuet. We have heard that, in the northern part of this island, family dances, in which brothers and sisters are the partners, are often resorted to for the sake of exercise and innocent relaxation. We are not, however,

* Dr. A. Smith. See his Theory of Moral Sentiments.

† Mr. Burder observes, that "mixed dancing is a practice which more or less, as he conceives, must be liable to abuse, and tend to awaken improper passions." He also quotes in a note some passages taken from Noverre, and adds a remark concerning the dancing girls of the east, which tend improperly to confound very distinct kinds of dancing. By doing this he has afforded much ground for the following objection of his answerer—"I must confess that I think the authors you have cited on the subject of dancing, express themselves in a style of unmanly indelicacy, that can have no other tendency than to make the innocent imaginations of young persons as impure as their own. They suggest ideas offensive to the purity of the female mind, and which would not otherwise have occurred to it. Let not such writers imagine, that there is neither modesty nor virtue in private families, because they are not found in the Opera-House at Paris, or among the dancing girls of the East."

free from what some will call a considerable degree of bigotry even on this subject. Actions are often to be judged of by their tendencies. A thing innocent in itself may assume a very different aspect, when it is considered as part of a system which is confessedly mischievous. Now such is human nature, and such also is the present state of society, especially in the metropolis and in the great towns of this kingdom, that even a slight participation of some frivolous diversions too easily prepares the way for a general compliance with worldly habits. The young woman who repairs two or three times only in the year, with her cautious and steady parent, to the fashionable assembly, finds herself mortified on such occasions through the scantiness of her acquaintance, and also through her ignorance of what is passing at the theatre, at the opera, at the masquerade, and at all the other scenes of dissipation, the events of gay life being almost the only topics of conversation. The novice feels awkward at the first: she remains under a disadvantage until she has become fully initiated: she hears observations in which she cannot join: she is asked whether she was at the last play, a scene to which we will assume that her prudent mother, though she ventures to the ball, has an objection. But will every young woman dare to assert her singularity in such circumstances? Will she not learn to be ashamed of that which ought to be her glory, ashamed that she is blessed with a more conscientious parent than most of those around her? Is it not probable that she may soon begin to emulate the dissipation of the thoughtless persons whom she sees preferred before her; and especially if she imagines herself to possess advantages of person, and all other means of rendering herself, in due time, a principal object of admiration.

Happy are they who are preserved, even by some inferiority of person, or by some dullness of disposition, from desiring to enter upon that full career of vanity and folly, to which they may be tempted by their very parents. Still more happy are they, however, who are preserved by their own, and by their parents choice, from entering into these circles. The card-table, the assembly, the opera, are, as we believe, the resource chiefly of those minds which are the most vacant. They are inventions which have been found useful, because they serve at once to destroy time and to conceal dullness. The lounger at the public place, who sees in the same night a thousand faces, may repeat the same thing a thousand times, without betraying that paucity of ideas of which, if he were imprisoned in a small room with two or three persons of intelligence, he would be convicted. Public places uphold this ignorance. He who finds that he can gain credit by mere dress, by a diligent attendance at scenes of public resort, and by the repetition of a few fashionable phrases, aspires at neither mental nor moral attainment. He has reached, as he learns to think, the utmost dignity of his nature; to him no elevation seems higher than that of being invited to the very best balls, and being familiarly accosted by the first personages.

And shall a Christian consider this as the path of his ambition? The admiration of wealth and splendour has been condemned, even by philosophers, as one of the great sources of the corruption of our moral sentiments. Let us again appeal to their testimony. Dr. A. Smith laments, "that the external graces, the frivolous accomplishments, of that impertinent and foolish thing called a man of fashion," are apt to be so much more admired than the "solid and masculine virtues." Again, he says, "all the great and awful virtues, all the virtues which can fit either for the council, the senate, or the field, are by the insolent and insignificant flatterers, who commonly figure the most in such corrupted societies, held in contempt."

"To be able," says another political writer, "to follow the dictates of," what he represents, doubtless, very inadequately, to be "a right spirit, through all the varieties of human life, is the triumph of magnanimity and true elevation of mind."—"But in what situation, or by what instruction," (he adds), "is this wonderful character to be formed? Is it to be found in the nurseries of affectation, pertness, and vanity, from which fashion is propagated, and the genteel is announced: in great and opulent cities, where men vie with each other

in equipage, dress, and the reputation of fortune; where we may learn to smile without being pleased, and to caress without affection? Men of business and of industry," he observes, "are secured by a kind of necessity in the possession" of better habits: "but the higher orders of men, if they lose their elevation of mind, become the refuse of society."—"In the approach to this condition, and in the absence of every manly occupation, they feel a dissatisfaction and languor which they cannot explain; they pine in the midst of apparent enjoyments; or, by the variety and caprice of their different pursuits and amusements, exhibit a state of agitation, which, like the disquiet of sickness, is not a proof of enjoyment or pleasure, but suffering and pain. The care of his buildings is chosen by one; some frivolous study by another. The sports of the country, and the diversions of the town, are employed to fill up the blank of a listless and unprofitable life. They speak of human pursuits as if the whole difficulty were to find something to do. We misapply our compassion in pitying the poor: it were much more justly applied to the rich."

In every part of this Review we have been desirous of deriving support to our cause from that class of men, who are least to be suspected either of ecclesiastical prejudices, or of puritanical precision. The follower of Christ, however, will carry much farther than the philosopher his theory of virtue, both on this and every other subject: and he will still more remarkably excel in the practical observance of his professed principles. The Christian, shrinking from the very approach of vice, and regarding as sinful that vanity which is the reigning spirit in many of our places of amusement, will, almost instinctively, renounce the pleasures which the philosopher discovers, by the force of his superior genius, to be detrimental to the public good. To the rough and often unguarded censure which plain and pious preachers have cast, both upon the theatre and other scenes of frivolity and dissipation, we are probably more indebted than to all the labours of the learned. The one may write with wisdom and discernment, with an enlargement of views, and with many graces of language; but the others, though possibly betraying much infirmity, yet both write and speak with effect, because they employ the authority of Scripture, and the efficacious doctrines of the Gospel.

We shall conclude with a few suggestions, intended chiefly for parents of the more opulent class, and also for their children.

Man is a being formed for action, and by a decree of Providence, no less merciful than just, he was destined to earn his bread by the sweat of his brow, until he should return to the dust from whence he was taken. A few persons (for they are few in comparison with our whole race) have, through the accumulation of property, become exempt from the operation of this general law*. Retaining, nevertheless, their natural activity, they look round for the opportunity of exerting it. To many of them, diversions seem to present almost the only means of employment. To men of business, their very business is an amusement. To men of leisure amusements become an occupation; for these, nearly in the same manner as business, engross the time, engage the affections, and call forth the energies, energies, however, which are employed in this case on a mean and unworthy object. To direct, therefore, the mind of all these active children of men to the pursuits which become their several characters and situations, is the grand remedy for the evils of which we have treated. In vain does the pious mother condemn plays, prohibit cards, and frown upon other fashionable diversions, if she does not, at the same time, find employment for her offspring. It is highly important that she should give even the fullest exercise to those active powers which Providence has implanted in them.

To the want of sufficient occupation for the children of the rich, (and we have now chiefly in our eye those

* We mean so far exempt as to be freed from the necessity of *manual* labour: for, undoubtedly, all persons, the incapable alone excepted, are bound to exert themselves, in some way or other, to promote the good of society. The wretchedness which never fails to attend a vacuity of all employment, proves that, in this instance, as in every other, man's duty and happiness are coincident.

daughters whose education is completed), and to the consequent dullness of the domestic circle, may, undoubtedly, be traced in part the ill success which has often attended very pious instructions and prohibitions. What avails it that we interdict card playing, on account of the waste of time which it produces, for this is one of the great objections to it, if time itself is a drug,—an article which is become so cheap through its superabundance, that we are glad to give it away without an equivalent,—a commodity with which we are so loaded that we feel thankful to every robber who contributes to ease us of our burthen.

To young persons of the other sex, our reasoning applies still more strongly. In their case dissipation often leads to vice; and active employment is, on many accounts, of extreme importance. How mortifying is it to see the ardour of young men of fortune and talents expended on frivolous diversions. With our increasing wealth, a taste for amusements seems to grow upon us; and the spirit of self-indulgence sometimes endeavours to associate itself even with the soundest doctrines of the Gospel. The education of the children of rich, and at the same time pious, parents, is becoming, as we fear, less strict: and yet to whom are we to look for the maintenance, both of the profession and practice of Christianity, in these days of increasing infidelity, if not to this part of the rising generation?

It is related of Gratian, one of the later Emperors of Rome, that he was an amiable and upright, as well as orthodox, prince; that he gave to St. Ambrose the most satisfactory assurance of his being sound in the Trinitarian doctrine, but that he was too much devoted to the amusement of hunting. The Goths were ravaging the East, Maximus was exciting rebellion in the West, and symptoms of decay had manifested themselves over all the empire; but Gratian, fond of his Scythian dress, and vain of the skill with which he could draw his bow, and of the talents which he could display on horseback, neglected the imperial duties to which Providence had called him. By indulging in the pleasures of the chase he was unfitted for the weight of empire, and to borrow the expression of a modern historian, he "felt himself unequal to the support of a sinking world."

We are not charged with the administration of an empire, and yet we may reflect, that to each of us are committed, in some measure, the interests of the spiritual kingdom of Christ, which we engaged by our very baptism to defend against the prince of this world. We ought also to remember, that we may betray this great and glorious cause, not only by passing over to the side of vice and sin, or of infidelity and heresy; not only by inclining to the utmost excess of folly and levity; but even by a too constant pursuit of lawful recreations; by not redeeming our time; by misapplying our talents; by forgetting the labours of our Christian warfare, and the dignity of our heavenly calling.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for the Press: *An Account of Voyages in the Pacific Ocean*, and a Residence in the Islands of Owhyhee and Otaheite in the Years 1803 and 1804; by Mr. TURNBULL.—*Flora Esculenta*, being the History of Plants employed for the Food of Man, in different Parts of the World; by Mr. L. WIGG.—A Work on the *Nature, Progress, and Cure of Consumption*; by Dr. JOHN REID.—*A general View of the Agriculture of Surry*; by Mr. JAMES MALCOLM.

In the Press: *The History of the Deanery of Craven*, in 1 vol. 4to.; by the Rev. Dr. D. WHITAKER.—The Third Volume of NICHOLS's *Progresses of Queen Elizabeth.*—*Memoirs of the Life of* Mr. CUMBERLAND, written by himself.—*The Cure of the Gout proposed on rational Principles*; by Mr. PARKINSON.—*Architectural Antiquities of Great Britain*, displayed in a Series of select Engravings, accompanied by Descriptions; by Mr. BRITTON; in Parts, to be published quarterly, in 4to., each Part containing Seven or Eight En-

gravings.—*The Traveller's Guide*, or *English Itinerary*, comprising a complete topography of England and Wales, with Sixty-six Views and a Map; by W. C. OULTON, Esq.—A new and enlarged Edition of *Memoirs of Angelus Politianus, Frocastorius, and others;* by the Rev. W. P. GRESWELL.—A new *Interpretation of the celebrated Prophecy of the Seventy Weeks of Daniel*, in which will be enumerated the different Schemes proposed for its Interpretation; by the Rev. Dr. MAGEE.—The Fourth Edition, entirely revised, corrected, and greatly augmented, of the *Artist's Repository*.—An entirely new and improved Edition of the *Travels of Anacharsis*, with *Memoirs of the Author's Life*, written by himself, and continued by the late Duc de Nivernois; in 7 vols. 8vo. with a vol. of Plates, &c. in 4to.—*Sermons*, by the Rev. J. TOWNSHEND, M. A. Rector of Pewsey.—*Sermons*, by the Rev. J. MORTON, Vicar of Riseley.—*A new Translation of the Devotional Parts of the Sacred Scriptures*, selected from various learned writers; by the Rev. Mr. BROWN, of Warminster.

Proposals have been circulated for publishing by Subscription, in 8 vols. royal 8vo., hot-pressed, price 9s. each in boards; and on fine demy Paper, price 7s. 6d.; the *whole Works of the late President* EDWARDS, of New England, with a *Life of the Author*, a copious Index to the Whole, and an elegant Portrait. A Volume will be delivered every Two Months.

A Monthly List of Publications was circulated for some Time past among the Booksellers, and found highly useful; but was discontinued in February last, in consequence of Notice from the Stamp Office, that it must pay the same Duty as a Newspaper. The Booksellers of London intend, however, to publish in its stead, on the 10th Day of each Month, price 6d., a whole Sheet under the Title of the *Monthly Literary Advertiser*. It will contain Advertisements of New Books, Music, Maps, and Prints; new Editions of Books; Works lately published; and Foreign Books, &c. imported; also Notices of Works in the Press and preparing for the Press; and at the End of each Year will be given an Alphabetical Index of the New Books, with their Prices.

A new Edition of BASKERVILLE'S *Bible*, enriched with many additional Notes from English and Foreign Critics, is now publishing at Birmingham, in 4to.; in which the Editors avail themselves of the Collations of the Hebrew MSS., made by Kennicott and De Rossi. They also notice the Conjectures of the learned for restoring Passages, with respect to which the MSS. and Ancient Versions fail the student; and the principal Variations from the received Translation by Bishop Lowth and others, who have given new Versions of particular Books of Scripture, nothing of which kind has before been attempted in any Edition of the Bible. They have also introduced, distinguished however by inverted commas, the Repetitions in the Samaritan Copy, omitted by the Jewish transcribers, but which are consonant to ancient simplicity, and in some cases required by the sense of the Passage.

Mr. B. LAMBERT proposes to publish, Monthly, a new Work, entitled, *The Archives of Philosophical Knowledge*, or *Manual of Foreign Discoveries and Improvements in the Experimental, Mechanical, and Physical Sciences*. The First Number appeared last Month.

The East India Company, in consequence of the Resolution stated, in our Number for March, to have been passed for establishing a Public Place of Instruction in this Country, for such Young Persons as may be destined to be employed in various Civil Capacities in the Service of the Company, have purchased the Castle at Hertford for this purpose. The Education is to be both commercial and classical; and to comprize, among other Branches of Instruction, the Mathematics, Geography, the French Language, and Oriental Literature The Rev. Mr. HENLEY has been appointed President, and JONATHAN SCOTT, Esq. Oriental Professor.

ROYAL INSTITUTION.

The Visitors have recently made their ANNUAL REPORT to the Proprietors, on the Progress and present State of this Institution; by which it appears that the Receipts, &c. in 1804 amounted to £3858. 19s. 11d., of which sum no less than £2305. 16s. was paid by Subscribers for that year. The Payments of 1804 amounted to £3438. 19s. 11d., of which £1087. 6s. 7d. was paid in discharge of Debts contracted in 1803. The Sum of £1384. 15s. four per cents. has been purchased; all the Debts discharged; and there is, in the present Year, every prospect of a Surplus, to be applied to the Increase of the Library, of the Models and Apparatus, and of the Stock of the Corporation.

The following arrangements have been made for Eighteen Courses of Lectures in the ensuing Season. Mr. DAVY will give three Courses, that in November and December next will relate to *Practical Chemistry*; and will contain the *Experimental History of Water, Atmospheric Air, Heat, and Electricity*. In February and March he will proceed to the *Chemical History of Water, of Air, Heat, Light, and Electricity, as connected with the order of Nature:* and his third Course, in April and May, will relate to the *Modern History of Science*. Mr. ALLEN has also engaged to give three Courses of Lectures; the first, on *Mechanics, Hydraulics, and the other Branches of Natural Philosophy*,

connected with the Mechanical Arts; the second, on the *History of Mechanical Inventions*; and the third, on the *Various Phenomena of the Universe*. On the *Belles Lettres* a third Course will be given by the Rev. JOHN HEWLETT: and a third and fourth Course on *Moral Philosophy* by the Rev. SYDNEY SMITH. The Rev. WILLIAM CROWE will give two Series of *Lectures on Poetry*: Dr. SMITH a set on *Botany*: Mr. LANDSEER on *Engraving*: and Dr. CROTCH a more extended Course on *Music* than that which he delivered in the former part of the present season. To these will be added a Course by the Rev. EDWARD FORSTER on *Commerce*, its History and Effects: another by Dr. GEORGE SHAW on *Zoology*: another by Dr. HENRY REEVE on the *Natural History of Man*: and another by the Rev. THOMAS DIBDIN on the *Rise and Progress of English Literature*.

Considerable improvements have been made, in the course of last Year, in the Libraries, the Laboratory, the Model Room, the Collection of Minerals which is now of the value of about £1500, and in the general accommodation of the House. The engagement of Men of talents and reputation, in the different branches of Science and Literature, has given increased interest and effect to the Lectures of the Institution; to such a degree, indeed, that some difficulty is found in regulating future admissions of Subscribers in such a manner, as may be consistent with the personal convenience of the present Proprietors and Subscribers, and at the same time conducive to the interests of the Institution, and to the benefit of the public.

☞ *The unexpected Length to which our Reviews in this Number have extended, obliges us to postpone some interesting Articles of Literary Intelligence both Domestic and Foreign.*

LIST OF NEW PUBLICATIONS.

THEOLOGY.

THREE Plain Reasons against separating from the *Established Church*. By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire.

Three Plain Reasons for the Practice of *Infant Baptism*. By the same.

An Admonition against *Lay Preaching*. By the same.

A View of the Old and New Way of Doctrine, Discipline, and Government, in the Churches of Christ; including Remarks on Baptism, &c. By David M'Rae, A. M. 2s. sewed.

The Progress of Error, concerning the Person of Christ, represented in a Sermon. By Thomas Belsham. 1s.

Sermons by Sir Henry Moncrieff Wellwood, D. D. one of the Ministers of St. Cuthbert's, Edinburgh. 8vo. 8s. 6d. boards.

An Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly consider as Calvinistical. In Eight Sermons; preached before the University of Oxford, in the Year 1804, at Bampton's Lectures. By Richard Laurence, LL. D. 8s. boards.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, at the Cathedral of St. Paul, May 1804. By the Rev. Robert Hodgson. To which are added a List of the Stewards, Names of the Preachers, and the Sums collected at the Anniversary Meetings, since the Year 1721. 4to.

Two Discourses, designed to recommend a General Observance of the Lord's Supper. By T. Drummond. 8vo.

Faith's Reply to a most important Question: a Sermon, preached at Holloway Chapel, March 10, 1805. By John Bairn. 6d.

The Holy Spirit, the Spirit of Truth; a Sermon preached at the Baptist Monthly Association, Red Cross-street, Cripplegate; February, 1805. By James Dore. 1s.

The Personality and Deity of the Holy Ghost; a Sermon, preached at the Baptist Monthly Meeting, in Dean-street, Southwark, January, 1805. By Joseph Jenkin, D. D. 1s.

Three Sermons, preached at Cutlers'-hall; to which are added, the Substance of a Discourse delivered at Maize Pond, Southwark, in Aid of the Baptist Fund. By James Dore. 8vo. 3s. boards.

A Guide to Heaven, addressed to all who believe the Gospel. By the Rev. Charles Sleech Hawtrey, small 8vo. 4s. boards.

The Prophecy of Isaiah (Chap. 52 and 53) concerning the Messiah, paraphrased; designed as a Meditation on Good Friday. By the Rev. Edward Brackenbury. 8vo.

MISCELLANEOUS.

A short Account of the Cause of the Blight, the Mildew, and the Rust in Corn. By Sir Joseph Banks; with a Plate. 8vo.

A brief Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year; written by himself. To which are added, Original Letters to Dr. Johnson, by Miss Hill Boothby, from the MS. preserved by the Doctor. Small 8vo. 4s. 6d.

A Letter to the Hon. Charles James Fox, on his Conduct upon Mr. Creevey's Motion respecting Mr. Fordyce. 6d.

A Treatise on the Art of Bread-making; wherein the Meal Trade, Assize Laws, and every other connecting Circumstance, are particularly examined. 12mo. 4s. 6d.

A Letter to Dr. Troy, Titular Archbishop of Dublin, on the Coronation of Bonaparte. By Pope Pius VII. 2s. 6d.

Thoughts on the Protestant Ascendancy in Ireland. 3s.

An Account of Indian Serpents, published by Order of the Court of Directors of the East India Company, under the Superintendance of Patrick Russell, M. D. with Plates. Folio. 2d part of Vol. II. £1. 16s.

Observations on the Poor Laws, and on the Management of the Poor in Great Britain, arising from a Consideration of the Returns now before Parliament. By the Right Hon. George Rose. 1s. 6d.

Observations on the Petition of the Roman Catholics of Ireland, and on its dangerous Tendency. 1s. 6d.

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RELIGIOUS INTELLIGENCE.

BENGAL.

THE Fourteenth Number of the Periodical Accounts of the Baptist Missionary Society has lately made its appearance. The information which it contains, relative to the progress of the Mission in Bengal, reaches to the month of April, 1804. The Missionaries continued to make excursions to different parts of the country, to preach, and to distribute tracts, and copies of the Scriptures, as opportunity was afforded them. They did not expect any great immediate benefit to result from these labours; though they hoped that considerable advantage might be produced by them at some future period. They represent the fear of losing cast, and incurring obloquy and reproach, as operating more powerfully to prevent the Hindoos from embracing Christianity than any attachment which they now have to idolatry. Some of the Hindoo converts had lately conducted themselves in a very unbecoming manner, a circumstance which naturally proved very discouraging. During the month of April, however, five Hindoos, one of them a young Brahman, had been baptized. Two of the Hindoo converts, Petumber Singho, and Kristno, together with a Mr. Fernandez, a Portuguese, had been ordained to the work of the ministry. The Bengalee School at Serampore had had much to struggle with from the prejudices of the natives, but it still contained twenty-four children. The Missionaries had printed two tracts in Hindostannee, and had begun a new edition of the New Testament in Bengalee. The Old Testament in Bengalee was also going forward. They were besides engaged in a translation of the New Testament into Hindostannee and Persian. The former was nearly finished: the latter had advanced but slowly. The late war having put the country of Kullah, where the Ootkul language is spoken, and a large part of the Mahratta dominions, into the possession of the English, they had begun a translation into both these languages, which was proceeding regularly. They state that the expence which these different undertakings must necessarily occasion, will considerably exceed what they are themselves able to defray: but they trust that the friends of religion will be disposed to aid their exertions. They had framed a plan for extending the sphere of their efforts even beyond the limits of the Province of Bengal, by placing Missionaries in different centrical stations which should be subordinate to the principal station at Serampore; and they only wanted a supply of Missionaries to enable them to carry their plan into effect. They likewise contemplated the translation of the Scriptures into all the languages of the East, a work for which their situation is stated to afford peculiar facilities.

To this general account of the state of the Mission we shall subjoin a few interesting extracts from the journals of the Missionaries.

"1803. *June* 5. Though some at Luckphool * give us hopes, yet many, as Kristno understands, think that Christ has done away the guilt of all sin, and that now whatever we do is sin no longer†. Instead of thinking about their own salvation, they are considering how the "church-lands" may be taken from the brahmans!

"*June* 21. This day the worship of Jaggernaut commenced. Thousands make the air ring at once in honour of a wooden god! Come, ye admiring philosophers of enlightened Europe, who are not ashamed to confess your attachment to Paganism, come and join the Hindoos in drawing the carriage of Jaggernaut, or in laying yourselves under its wheels to be crushed to death!‡

"*July* 2. This evening, at the beginning of a church-meeting, Bhyrub, a Koolin brahman, gave in an account of his conversion, which pleased us much. He was cheerfully received." (p. 479.)

"*August* 5. A brahman from the borders of Bootan, named Pudma-nabhi, whose language is almost unintelligible to us, called this week. He had been from that distance to Jaggernaut's temple, the other extremity of India, and was now afflicted with the dysentery. Almost out of necessity therefore, he had stopped at Serampore, and somehow got amongst our friends. We are very anxious for his salvation, as he might be the means of carrying the gospel message into his own country. He seems inclined to stay." (p. 482.)

"*Sept.* 12. We are building an addition to our printing-office, where we employ seventeen printers, and five bookbinders. The brahman from near Bootan, gives some hope that he has received the truth in love." (p. 483.)

"*Oct.* 10. Early this morning we went up again to Chandy, and met with two respectable gentlemen. Much of our conversation turned on the best way of spreading the gospel, the disposition of the people in this neighbourhood, and the schools which they have begun, in which two hundred children are shortly to be instructed. Every day these good men are doing something towards the instruction of the natives, besides the distribution of the scriptures, and some small tracts.—The schoolboys also learn to read the testament, and the tracts." (p. 488.)

"*Dec.* 24. In the afternoon, I went to see the infant school at Luckphool. The school consists of seven smart intelligent Mussulman boys, and one Hindoo. They repeated to me a page or two of Watt's historical catechism, second part, beginning with, *Who is the Saviour of the world?* and almost two pages of Petumber's little piece. It gave me almost unknown pleasure to hear so many Mussulman boys tell me so readily and cheerfully about Jesus Christ, the only Saviour of the world. I find Torribut Bishess has taken on himself the work of instructing them, and seems to do it with all his heart. They followed us to the old man's, and sat a long time singing Bengalee hymns with Kristno; in learning which they seemed to take such delight as astonished him." (p. 498, 499.)

"*Jan.* Lord's day. Intending to call out Kristno shortly, we desired him this evening to preach to our servants, &c. He accordingly delivered, what brother Carey calls, the best Bengalee sermon he ever heard. Fluent, perspicuous, and affectionate in a very high degree. How different does the news of salvation sound in the mouth of a native whose hope and joy it is, from what it does when delivered in our foreign and uncouth accents! And what a favour, as well as ground of encouragement, that He, who, when he ascended on high, received gifts for men, should thus vouchsafe them to his infant church in Bengal." (p. 512, 513.)

"*Jan.* 9, 1804. Left Serampore for Saugur island, for the purpose of publishing the word of life to the multitudes of people who yearly resort thither at this season to bathe; this being esteemed by the Hindoos, very great holiness. Between Serampore and Calcutta, at no great distance from us, we saw a multitude of people at the river side, setting fire to a funeral pile, in which one woman, if no more, was burnt alive. This murderous scene filled me with horror and trembling! My feelings on this occasion I cannot describe! I saw the large bamboos with which they held the poor creature down, till her life was gone. In the last year, it has been ascertained, that in a small part of the country around us, four hundred and thirty-eight women have perished in the flames kindled by these murderous brahmans!

"*Jan.* 10. Left Calcutta about two o'clock this morning, and reached *Oolabaria* by that tide. Here we breakfasted; and afterwards went into the bazar, where there was an immense multitude of people. Felix preached; some heard attentively; some said that they did not understand. They were very eager for our papers; some asked for books, *i. e.* testaments:

"* Ponchetalokphool."

† Human nature is the same in every age and country. St. Paul was obliged to employ the utmost force of argument to prove that men were not to continue in sin because grace abounded.—Ed.

"‡ Mr. Gibbon, who in his History of the Roman Empire has laboured to blacken the primitive christians, owns himself 'attached to the old pagan establishment'."

we left two here, and a copy of the psalms; but might have distributed scores, had we not reserved our store for the place of our destination. Here were many boats loaded with people, byraggees, devotees, &c. on their way to Gonga Saugur. On one of the boats, I saw a man holding his arm up above his head, in which position it has probably been for years, and is rendered incapable of being moved; the fingers were clenched, and the nails appeared to grow into his hand." (p. 514.)

"*Jan.* 12. We are accompanied by many boats full of people, some of whom are the most disgusting sights that can well be imagined. Their hair and beards have been suffered to grow, probably for years, and never once dressed; their bodies covered with the most odious marks, and scarcely clothed. Some of these most wretched, if not most wicked of men, have come a journey of three, four, or five months to bathe in Gonga Sagor.

"*Jan.* 13. *Gonga Sagor.* Arrived here this morning. Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance; and the people swarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large sand bank, and in the jungle. The oars of the boats were set up to support the tents, shops, &c. Words fail to give a true description of this scene. Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazars, &c. &c. many sorts of trade going on, with all the hurry and bustle of the most flourishing city. We soon left the boats and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gonga (the Ganges) by bowing, making salems, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c. for the goddess to take when the tides arrive. The mud and water of this place are esteemed very holy, and are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud, and this they say cleanses them from all sin; this is very great holiness. In former years it was usual for many to give themselves to the sharks and aligators; and thus were destroyed. But the Company have now placed Sepoys along the side to prevent this: a European serjeant and fifty sepoys are now here for that purpose. As we went along, the people were surprised to see the Sahaibs: some appeared afraid, and others wondered at us greatly. I began our work by accosting a man, and asked him why he was come hither; and then set Felix to carry it on. The people were very attentive; made their salems to us, &c. A brahman, with whom we had much conversation, went with us to the boat, to whom we gave some papers and a testament. He appeared to be a man of understanding. We stopped opposite our boat: Felix spoke to many, and I tried to speak to a number more. We gave away a great quantity of papers, but with no small difficulty, the press being so great. Withdrawing to our boat, we were surrounded on all sides, which afforded a pleasing opportunity of speaking to the people, and of distributing tracts. Felix and Kristno talked to the people, and I gave out the tracts and books, and endeavoured to speak as I was able. Never had I greater satifaction than in the work. The attention of the people to that which was spoken, their eagerness for the books, together with their peculiar circumstances, having never heard of the Saviour before, gave me such satisfaction of mind that I cannot express. One occurrence encouraged me. Two respectable people came, whom I began to address; and I was enabled to speak with some liberty respecting the death of our Saviour. They heard with great attention, and seemed much affected: I saw tears standing in the eyes of the oldest man, and falling down his cheeks. The lowest computation of the people here is one lack, or 100,000; and perhaps two lacks is nearer the truth. Most of the people to whom we gave books came from parts of the country where the word of life had never been, and the news of salvation never was heard. It is reported that the tigers have taken several people away; and though the Hindoos are some of the most timid people on other occasions, yet now they seem fearless. Multitudes are encamped in the jungle, exposed to the ravages of savage tigers every moment." (p. 516—519.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE intentions of the great continental powers are still involved in obscurity. Very contradictory reports have been in circulation respecting the designs of RUSSIA. It appears, however, from something which fell from Mr. Pitt in the House of Commons, that no arrangement of a defensive kind has yet taken place with that power. A report has also been in circulation, that an open rupture was on the eve of taking place between PRUSSIA and SWEDEN, in consequence of his Swedish Ma-

jesty having returned the ensigns of a Prussian order with which he had been invested, because the King of Prussia had degraded himself by becoming a member of Bonaparte's Legion of Honour. The invasion of PORTUGAL, but on no better authority, is said to be meditated by Bonaparte. It seems certain, however, that he is enlarging his force in ITALY: a camp of 30,000 men is forming at *Marengo:* but whether this be a mere measure of precaution, or whether he still looks towards the dominions of Turkey, can only be matter of conjecture. Bonaparte himself is now at Milan, taking formal possession of the Italian throne. His brother Lucien is to be appointed Viceroy; and report states, that Rome, which the Pope has been induced to exchange for Avignon, will be made the seat of government. The Court of VIENNA has acknowledged Bonaparte as King of Italy. In FRANCE great hopes are expressed of deeply wounding the commercial power of England, by well directed attacks against our East and West Indian possessions; and it must be acknowledged that, in prosecuting that design, they have hitherto proceeded with very unexpected success. The naval exertions which have been made by Bonaparte are really surprising. We may fairly hope, however, that the confidence in his own strength, which has been produced by the comparative numbers of his navy combined with that of Spain, as it has tempted him to send squadrons to sea, so it will ultimately afford our gallant seamen fresh opportunities of proving the superiority of their skill and valour. In HOLLAND the new plan of a constitution has been accepted, and Mr. Schimmelpenninck has been declared duly elected Pensionary of the Batavian Republic. It appears, that out of 353,322 voters, only 14,093 voted for these measures, and 136 against them. The government, however, having chosen to consider all who did not vote, to be in favour of the new order of things, the numbers are declared to stand thus, viz. 353,186 for, and 136 against it.

EAST INDIES.

Accounts have been received of some signal successes obtained over the troops of Holkar. On the 13th of November our army under General Frazer, after a forced march, during the preceding day and night, of fifty-eight miles, came up with the enemy. Their force, consisting of twenty-four battalions, a considerable body of horse, and one hundred and sixty pieces of cannon, was completely defeated, and almost all the cannon taken. The loss on our side was 175 killed and 470 wounded. General Frazer is since dead of his wounds. Lord Lake lost no time in following up this advantage, and the enemy in their retreat seem to have experienced similar suffering to that of Colonel Monson's detachment related in a former Number. The devastation with which the present war has been attended, is said to surpass any thing of the kind known before in India: the country, which has been the seat of war, exhibiting the appearance of a great desert.

BRITISH WEST INDIES.

Official accounts have been received from the Governor of Dominica, stating that the French had evacuated that Island on the 27th of February, after levying a contribution on the inhabitants. It appears from General Prevost's letter, that the French met with a very gallant resistance from the Militia of the Island, but particularly from what General Prevost calls "the precious remains of the 46th," and a detachment of the 1st West India Regiment. By these corps, consisting together of about 200 men, a very superior enemy was not only kept in check, but repeatedly driven back, and victory maintained in the left wing, till, from the defeat of the Militia on the right, it became necessary to order a retreat. It was not, however, till the enemy had landed the whole of his force amounting to 4000 men that he could gain an inch of ground.

But this forms the least part of the praise of our troops. Relying only, as the General says, on "the excellence of these troops," he resolved on attempting to keep the sovereignty of the island. He retreated himself to Prince Rupert's, at the opposite extremity of the island, and gave orders to these two little corps to follow him, which they did by a four days continued march across the mountains of Dominica, "*the most difficult country existing.*" If any farther proof were wanting of the extreme difficulty of the service, it would be found in this, that not one of the Militia, though they had acted with great bravery at Roseau, chose to undertake it. The two little associated bands arrived at Prince Rupert's, and, by enabling General Prevost to reject the enemy's summons, and defend the fort, undeniably saved the island. Well earned, therefore, was the General's praise, and reasonably do we regard this as a new, and, though on a small scale, a very signal triumph of British discipline and courage. But there is one circumstance of the case, which may not be generally understood, and which public gratitude ought not to conceal. The First West India Regiment, though officered by Europeans, has in the ranks none but Negroes. There are at least Eight West India Regiments so called, and numbered from one to eight; which ought rather to be called the African corps, since they are, officers excepted, wholly composed of Africans.

In every service in which they have been engaged during the last and present war, their behaviour has gained commendation. In the present case they share the lau-

rels of one of our bravest regiments, and we owe to them that the British flag now flies at Dominica. Yet these are troops whom West Indian prejudice would fain have disbanded. These are men, who, as their oppressors tell us, are fit only to be driven like horses, and sunk for ever in the most abject and brutalizing bondage.

During the engagement which took place on the landing of the French, the town of Roseau was set on fire, and before it could be extinguished a great part of it was destroyed. Our loss was twenty-one men killed and twenty-one wounded. The French are said to have lost 300.

The French squadron (consisting of five sail of the line three frigates and some smaller ships) on leaving Dominica went to St. Kitt's, where they took possession of Basseterre, destroyed the shipping which was in the harbour, and after levying a contribution of £18,000. departed. They paid a similar visit to Nevis and Montserrat. The number of ships taken by them has been considerable. The last account which has been received of them states, that on the 23rd of March they passed St. Lucie apparently in pursuit of a convoy for Jamaica, consisting of eighty sail, which had been seen on the preceding day. Admiral Cochrane arrived at Barbadoes with six sail of the line about the beginning of April, and on the 5th went in pursuit of the enemy, who had probably sailed to relieve the French army besieged in Santo Domingo.

GREAT BRITAIN.

The last two months have produced a considerable change in the relative situation of this country and France. It is but a short time since the idea of invasion was regarded as so chimerical, that no one who valued his reputation for political sagacity would venture to hint at the possibility of its occurrence. The successive escape, however, of the Rochefort and Toulon squadrons; the raising of the blockade of Cadiz; the formidable naval and military force which has thus been set at liberty; the size of the Brest fleet, which now surpasses that of the blockading squadron; the progressive increase of the Boulogne flotilla; the silent but unceasing activity which prevails in all the French, Spanish, and Dutch ports; the disinclination of the continental powers to unite with this country, or to create even by a menacing attitude any diversion of the formidable power of France: all these circumstances mark the present moment as a season no less critical and perilous than any through which we have passed since the commencement of the present war: nor can we account for the slight impression which they seem to have made on the public mind, but by supposing it to be so much engrossed by those party squabbles which have of late occupied political men at home, as not to have attended to the state of things abroad. But the narrowness of our limits will not allow us to extend our reflections at present. We cannot close, however, without reminding our readers of the peculiar duties to which "the times" call them, *vigilance, penitence, and prayer.*

PARLIAMENTARY PROCEEDINGS.

ROMAN CATHOLIC PETITION.

ON the 10th inst. in the House of Lords, Lord *Grenville* moved that the Catholic Petition should be referred to a Committee of the whole House. The debate, having been adjourned, was resumed on the 13th, and at the close of it there appeared for the measure 49, against it 178. The speakers in favour of the Petition were the Duke of *Norfolk*, the Earls *Spencer*, *Suffolk*, and *Moira*, Lords *Grenville*, *King*, *Holland*, *Hutchinson*, *Ormond*, *Boringdon*, *Darnley*, and *Longford*. Those who spoke against it were the Duke of *Cumberland*, the Archbishop of *Canterbury*, the Bishops of *Durham* and *St. Asaph*, Lords *Hawkesbury*, *Sidmouth*, *Redesdale*, *Albemarle*, *Harrowby*, *Westmoreland*, *Ellenborough*, *Chichester*, *Auckland*, and *Bolton*.

In the House of Commons the same question was brought forward by Mr. *Fox* on the 13th, and after a debate of two days continuance met with a similar fate, 124 voting for the question and 336 against it. Mr. *Fox* was supported by Mr. *Grattan*, Mr. *William Smith*, Mr. *Lee*, Dr. *Lawrence*, Mr. *Ponsonby*, Mr. *Windham*, Sir J. *Newport*, Mr. *Fitzgerald*, Mr. *Dillon*, Mr. *La Touche*, Sir J. *Hippersley*, Mr. *Hutchinson*, and Mr. *Hawthorn*. He was opposed by Dr. *Duigenan*, the *Attorney-General*, Mr. *Alexander*, Sir *W. Scott*, Mr. *Foster*, Mr. *Archdall*, Mr. *Shaw*, Mr. *H. Addington*, Lord *De Blaquiere*, Sir *G. Hill*, and Sir *W. Dolben*.

The arguments in favour of the Petition were in substance as follows: "An equality of laws is a right to which all are entitled, provided their enjoyment of it be not incompatible with the safety of the state. Therefore no restriction of this right should be permitted which is not founded on necessity, and in that case the restriction should cease with the necessity which gave it birth. Least of all can such a restriction be defended on the ground of prescription; for whatever the public safety, which undoubtedly is paramount to considerations of personal inconvenience, might have required in the reign of Elizabeth, while the Reformation was yet in its infancy; or at the Revolution, and for many years subsequent to that event, while there was a disputed succession to the crown, yet no arguments can fairly be drawn from the example of those times for perpetuating restraints in the present day when the interests of Protestantism

are fully secured, and every pretender to the throne has disappeared. That during the reign of his present Majesty the legislature has felt the force of these considerations is evident, since laws have been passed which have gradually restored the Catholics to the possession of almost all the civil rights which are enjoyed by their Protestant brethren. The remaining restrictions, viz. an incapacity to hold thirty-eight of the great offices of state, to act as sheriffs, to rise higher in the army than to the rank of Colonel, and to sit in either House of Parliament, ought, on the same principle which had dictated former concessions, to be now removed. The effect of these disqualifications is, in the highest degree, injurious, tending to repress exertion, to damp public spirit, and to extinguish the desire of professional excellence; while under a Protestant King no evil can possibly result from leaving him unfettered in his choice of ministers. With respect to seats in Parliament, there is sufficient proof afforded in the analogous case of the members from Scotland and other Dissenters, that no danger will be incurred either by Church or State from the free admission of Catholics. The Dissenters who have seats in both houses are of course inimical to our ecclesiastical establishment, yet they have never shewn the smallest inclination to injure its interests. Justice at the same time requires, that the Roman Catholics, forming as they do three-fourths of the population of Ireland, shall be represented in Parliament: for though it may be said that as the Catholics possess the elective franchise they are directly represented; yet this is not the case: they are not really represented: there is no community of feeling and interest between the electors and the representatives. The argument which maintains that Papists and Protestants cannot act together in the same cabinet, or on the same bench, is justified neither by theory nor experience. Is it likely, for instance, that the attention of the council, or of the judges, should be drawn from some urgent business, by debates about transubstantiation or the worship of the Virgin Mary? In almost every other country, Papists and Protestants have acted together, not only with safety, but advantage; and in almost all Popish countries Protestants have been often raised to the first offices in the state. This has been the case in France and Hungary, and is the case at the present moment in Saxony. As to the tendency of the Catholic Religion to foment insurrection, the charge has no foundation. Even in the last rebellion, as may be seen by the Reports of the Committee of the Irish Parliament, the principal leaders were Protestants, and the number of Papists and Protestants bore only a fair proportion to the amount of their population respectively. It is not decent to grant to the lower and middling classes of the Catholics all the privileges enjoyed by Protestants of the same rank, and yet refuse to place the higher ranks, who surely are not less deserving of confidence, on a similar footing. If the prayer of the Petition should be granted it will knit the hearts of the great body of the Irish so firmly to our interests, that we shall have little cause to fear Bonaparte and all his legions. The temporal power of the Pope is now so completely at an end that it is absurd to apprehend any danger from that quarter. The arguments drawn from the decisions of ancient councils, and the writings of ancient authors, are by no means applicable to the Catholics of the present day, who have solemnly renounced the authority of the Pope in temporal concerns, denied his deposing power, and expressed their aborrence of the doctrine that no faith is to be kept with heretics. Both the Catholic clergy and laity have universally taken the test framed by Parliament, by which they swear allegiance to the King, and support to the Protestant property and Protestant Establishment, and abjure the suspected doctrines. The legislature either ought not to have imposed such an oath, or having imposed it, they ought to give the Catholics credit for sincerity in taking it. The regard of the Roman Catholic clergy to the sanctity of an oath, which some affect to deny, is proved both by their conduct during the French Revolution, and by their universal refusal to take the oath of supremacy. In Canada, where the Catholics have been admitted to the full enjoyment of their rights, their conduct has been highly meritorious. It is alleged that the Catholics intend, under favourable circumstances, to resume the forfeited estates; but this apprehension is rendered altogether ridiculous by this circumstance, that Catholics and Protestants purchase those estates whenever they come to a sale, with equal readiness. In short, justice requires that the prayer of the Petition should be granted. No injury can arise from this concession, but on the contrary much good. The strength and resources of the empire will be greatly increased; and a community of feeling and of interest will be created between Catholics and Protestants, which will lead to the happiest consequences."

The arguments against granting the prayer of the Petition were to the following purport:—"An examination of the names attached to the Petition shews, that it is a very partial one, and ought not to be considered as a general Petition from the Roman Catholic body. It does not appear that it has been sanctioned by the clergy, and without their approbation its statements will never obtain the concurrence of the mass of the laity. It is, therefore, only deceiving the public to regard the

renunciations of certain opinions expressed in the Petition, as a *bona fide* renunciation on the part of the whole Catholic body. The Roman Catholics now labour under no incapacities in which all their fellow subjects, of whatever denomination, do not participate. Without taking the oath of supremacy, no Protestant can be admitted into either House of Parliament. Without receiving the sacrament also according to the rites of the Church of England, no Protestant can be admitted to those high offices of state from which the Roman Catholics are excluded. By their refusal to take those tests, to which all their fellow subjects are equally obliged to submit, they do therefore, in fact, exclude themselves from the situations to which they aspire. The canons and decrees of the Romish Church in all ages shew, that the Pope is believed to possess not only spiritual, but temporal dominion; they also breathe a spirit of rancorous hatred to Protestants; and though in both these respects some amelioration may possibly have taken place of late, yet a considerable degree of hostility to protestantism still prevails; and however it may be disavowed in theory, yet in practice the spiritual dominion of the Pope really involves temporal power. It has been said, indeed, that the Pope possesses now no temporal power over Irish Roman Catholics: but can he not dissolve marriages at pleasure? Is he not the supreme judge in all questions of inheritance? Does he not also possess the formidable power of excommunication? Ought men, subject to a foreign jurisdiction so arbitrary and despotic, to be admitted to the possession of political power in this free country? In various decrees and bulls it has also been stated distinctly, that oaths to heretics are nullities; and even in the present day Dr. Milner, an apostolical vicar, has declared, in a work written by him, that the performance of all engagements, however solemnly entered into, must turn on the question of prudence. The restrictions on the Catholics have been represented as unjust. Surely it is not unjust that the public should have the same right which every private individual possesses, viz. that of chusing to whom he shall give his confidence. This right is freely exercised in other cases. Revenue officers, for example, are excluded from seats in Parliament, not because they are deemed traitorous, or disloyal, or disaffected, but because they are considered as disqualified by their office for a seat in the legislature. If the last rebellion cannot be considered as a Roman Catholic so much as a Jacobin rebellion, yet there were circumstances attending it which sufficiently marked the danger of a Popish predominance. As one example out of many: a short time before the rebellion the inhabitants of 42 parishes, attended by their priests, took the oaths of allegiance, and yet, in three weeks after, they rose in insurrection, headed by Father Murphy, and murdered their masters. If the prayer of the Petition is granted, there will in a short time be 80 Catholic members returned to the House of Commons: how much these, if they should act in concert as they probably will, may distress a minister and bring him to their own terms, is evident to all who are acquainted with the state of parties. Having obtained seats in Parliament, as well as that right of filling offices to which they now aspire, their next object will be an attack on the Church Establishment, to which they entertain a rooted hostility. It is notorious that every ecclesiastical dignity in the Irish Church has its corresponding nominee, appointed by the Pope, among the Roman Catholic clergy. Can it be believed that these titular archbishops and bishops, and these titular parish priests, do not thirst for the emoluments of the different sees and parishes, of which they consider themselves as unjustly deprived by a set of heretical usurpers? In the same charter which recognizes the title of the reigning family to the throne, it is decreed that the government shall be for ever Protestant. This is the legacy of our forefathers, which has insured to us freedom both in Church and State. The King must be a Protestant: he can marry only a Protestant: he can delegate his power only to Protestants. The prayer of the Petition therefore cannot be granted without a surrender of the constitution. To surround a Protestant King, bound by oath to uphold our ecclesiastical establishment, with Catholic counsellors who are decidedly hostile to it, would be in the highest degree absurd. If the privileges required are to be granted because the applicants are numerous, the same arguments would apply to Jews. The Catholics of Ireland are on the same footing with the Protestants, as to the enjoyment, acquisition, and disposal of property, and as to the enjoyment of personal and civil liberty. They are already as free as men can be. What they want is political power; a benefit which can only be enjoyed by a few of the upper ranks. As for the mass of the Catholics they do not even know what the measure of emancipation, so much talked of, means. Some suppose it to be a freedom from tythes, others an exemption from rent, others an exemption from taxes. It is paying but a poor compliment to the loyalty of the Roman Catholic body to insinuate, that they want farther concessions to stimulate their loyalty, and to engage them in measures of cordial resistance to the tyrant of France; especially as they are already placed on the same footing with respect to rights civil and personal as the most favoured persons in the kingdom, and as the only bar to their admission to all for which they petition, is

their refusal to do what every other subject of the king is obliged to do. viz. to disavow all dependance on a foreign power.

The above outline will serve to give our readers a tolerably clear view of the arguments employed both against and in favour of the Catholic claims. There were, however, a great many members in both Houses who took a middle line, who were themselves disposed to make farther concessions to the Petitioners, but who from various circumstances were of opinion, that the present was an improper time for discussing the question, and therefore voted against going into a committee. This was the line taken by Mr. *Pitt* in the House of Commons, and by Lord *Mulgrave* in the House of Lords. Mr. *Pitt* justly reprobated the term *emancipation* as applied to the present question, (see our last number p. 259), and considered the concessions to be granted, as matters of expediency and policy merely, and not of right. He was of opinion that, *under proper guards and conditions*, what the Catholics required might be granted to them without danger to Church or State, and parcularly that the introduction of a certain proportion of Catholics into the Imperial Parliament would not produce any effect at all detrimental. He had intended, among other things, to have made the priests in some measure dependent on government, that thus, instead of instruments of poisoning the minds of the people, they might have become connecting links between them and the government; adopting at the same time regulations which would tend to propagate the Protestant Religion. His projected measures, however, with respect to Ireland, measures which had in view peace, union, and conciliation, had been frustrated by unfortunate circumstances (alluding to the royal disapprobation). These circumstances still continued to operate, and to shut out every rational prospect of success. Besides, the public opinion had shewn itself so decidedly hostile to the proposed measure, that as a measure of conciliation, the only view in which it was desirable, it could not be carried. In the great mass of Protestants throughout the empire there appeared so decided a repugnance to it, that he regarded its agitation at the present moment to be highly impolitic.

It is not our intention to detain our readers long by any reflection of our own on this highly important subject. We rejoice, since the question has come under public discussion at all, that it has met with so full and impartial a hearing. It could not, however, escape the notice of a christian observer, that amid the variety of arguments which the discussion elicited, no reference was made to the effect which a Roman Catholic predominance might produce on the *spiritual* interests of the nation. The question was debated throughout on political grounds merely. That a Parliament which legalized Sunday-drilling should feel the force of considerations of this nature was not to be expected. But we hoped, nevertheless, to have heard it distinctly stated that the Religion of Rome is a religion unfriendly to the best interests of man, and therefore one of which an enlightened legislature ought to be particularly jealous. We certainly feel no disposition to estimate too highly the moral and religious character of our age and nation: yet we cannot contemplate without a feeling of dismay the possibility that a wider prevalence should be given to the Antichristian superstitions, the idolatrous worship, the fanatical bigotry, and the lax morality, of the Romish Church. We mean not to affirm, that this would certainly be the effect of the measure invidiously called Catholic Emancipation: but surely it is a view of the subject which deserved some consideration, at least in a christian assembly.

There is only one remark more which we would make, and it was with extreme satisfaction that we heard it anticipated by the venerable Bishop of *Durham*. Would you emancipate the Catholics, you must unchain their minds; you must accustom them to think; you must convey to them the light of knowledge; they must be taught to read; the Bible, the only instrument of real reformation, of rational emancipation, must be sent to them. It is impossible to contemplate the wretched and degraded state of the great mass of the Irish peasantry, sunk in gross darkness, darkness that may be felt; subject to a spiritual tyranny as unrestrained as any which existed during the plenitude of papal power; the slaves of an abject superstition, which turns their eyes from him who is alone the way, the truth, and the life, and leads them to place their reliance on vain observances; excluded from the only fountain of spiritual light and life, while they blindly follow, for divine commandments, the absurd legends and burdensome impositions of men: it is impossible, for a Christian at least, to take this view without feelings of grief and remorse. What efforts has Protestant England made to remedy these evils? None which have at all availed to their removal: none which were likely to avail. The day, we trust, is now come when we shall make some reparation for our long and criminal neglect. Were we asked what it behoves the united Church and Legislature to do, we should say: let a system of vigilant superintendance, with respect to the religious interests of Ireland, be forthwith adopted. Let the visits of the Bishops be frequent, and their inspection minute. Let the residence of the clergy be enforced, and their zeal stimulated by every practicable expedient. Let an adequate maintenance and comfortable dwelling be provided for them. Let Churches

be erected in every parish, even at the public expence. Let one school at least be instituted in every parish under regulations which may induce the Catholics to send their children thither for instruction. Let an especial regard be paid by those who shall have the nomination either of clergymen or schoolmasters to religious knowledge, piety, and zeal. And, above all, let the Scriptures be widely, we would say, universally diffused. Surely the prosecution of such objects as these, even with a view to their political benefits, is highly worthy of the deepest attention, and would justify even a very large expenditure of the public money.

Want of room obliges us to postpone the rest of the Parliamentary Proceedings.

DOMESTIC INTELLIGENCE.

Sir Charles Middleton, whose appointment to the situation of First Lord of the Admiralty, we had the pleasure of announcing in our last, is created a Baron by the title of Lord Barham.

We are happy to state, that whatever differences there were between Mr. Pitt and Lord Sidmouth have been accommodated.

A number of Petitions, from different parts of the kingdom, have been addressed both to the King, and to the House of Commons, praying that farther measures may be taken for ascertaining and punishing the delinquency which was brought to light by the tenth report of the naval commissioners, and for inquiring into similar malversations.

The King has erased the name of Lord Viscount Melville from the List of Privy Counsellors.

The Lady of Jerome Bonaparte has arrived in this country, after having been peremptorily refused admittance both into Lisbon, to which place she accompanied her husband; and into Holland, whither she afterwards sailed. Jerome parted with her at Lisbon, and is gone to Paris.

NAVAL INTELLIGENCE.

The Toulon squadron, to the amount of eleven sail of the line and eight frigates, passed the Gut of Gibraltar, and appeared on the 9th of April before Cadiz. It was joined by a Spanish squadron from that place, consisting of seven ships of the line and five frigates, and set sail immediately. The number of troops on board this fleet is estimated at 12000 men. Sir John Orde having only five sail of the line with him, found himself unable to prevent this junction, and made the best of his way to the Channel. Lord Nelson, it appears, had been in some way deceived with respect to the motions of the enemy, and had gone to Egypt in quest of them. Not finding them there he returned, and on the 19th of April was off Carthagena in his way down the Mediterranean, but there could be no hope of his overtaking them. Their destination, when they shall have formed a junction with the Rochefort squadron, now in the West Indies, is supposed to be Jamaica. Admiral Collingwood with eleven ships of the line was, on the 21st inst., detached in pursuit of the French fleet, which had the start of him about six weeks. In consequence of their escape an embargo has been laid on all our shipping.

We have already mentioned the movements of the Rochefort squadron and of Admiral Cochrane's, which went after them. The number of captures made by the enemy is very considerable.

The Cork fleet, with 4000 troops on board, arrived safe at Barbadoes on the 13th March.

Sir Edward Pellew has arrived safe in India. Linois' squadron is said to have captured 14 ships during the month of November last.

ANSWERS TO CORRESPONDENTS.

F. E.; E. STOKES; O. W.; HONORIPHILUS; ARABELLA; JUVENIS; and MYRA, are received.

X. Y.; Y. Z.; C. J. H.; PRIMUS; LUTHER; OCTAVIUS; AUDIVI; and N. G.; will be inserted.

K. D. R.; NATHANAEL; J. F. H.; Æ. D. T.; F. H.; R. J. N.; and some anonymous Lines, are under consideration.

The Account of Mrs. SAVAGE will appear.

ERRATA.

Page 215, col. 2, line 35, for *Cazi* read *Cani*.
Page 262, col. 1, line 23, for *truth* read *trust*.
Page 263, col. 1, line 22, dele *that*.
Page 265, col. 2, line 13, for *procur-* read *procuring*.
Page 297, col. 1, line 26, after *be* read *so*.